

Instructions
FOR
Right Spelling,
AND
Plain DIRECTIONS
FOR
Reading and Writing
TRUE ENGLISH

With several delightful Things, very
Useful and Necessary, both for Young
and Old to Read and Learn.

By G. F. and E. H.

Enlarged by A. S.

The Third Edition.

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MICHAEL'S
The Booksellers
PREFACE
TO THE
English TUTORS.

SINCE Custom has taught the Reader, to expect a word or two of Address in the first Lines, it shall be the business of this Preface, if a Bookseller may without offence be permitted, to offer some few things, which relate to the method of teaching to read English.

The Art of Reading like the Art of Speaking is begun by Rote; but best improv'd and perfected by Rule: And seeing Tutors ought to give their Scholars a right Idea of their Mother Tongue, and by all means possible endeavour, that their Children obtain the true Pronunciation of Words, according to the Customs of the Language.

I would willingly persuade them, whether Masters or Mistresses; First to teach their Pupils perfectly to know the Letters then

The P R E F A C E.

single Syllables, before they read any thing else, and be sure that they are well taught to give the *full Force* and *Sound* of the *Vowels* and *Consonants*; as they are variously joyned.

Next whatever Lessons the Tutors appoint the Child to Spell or Read, let them Spell or Read that very Lesson over before the Child, let them observe the *Stops*, read slow, give the proper *Accents* distinctly to every Word, thus will Children soon imitate their Masters, and be better secured against an ill turn of Voice, or unhappy Tone; they may rank several of like Proficiency in one Class, and oblige all to attend in their own Books, while the Master reads, and hereby excite *Emulation*, and give the first place to that Child which performs best.

In hearing Children read, if any word occur, which at first sight appears too hard, let 'em not guess, lest thereby they contract an habit of *Miscalling* words, and reading *Falsly*; but be sure make 'em spell every Syllable, still adding the next to the foregoing Syllable, and in long words pronounce slowly, step by step, making as it were, 2 or 3 words of one.

Let

The P R E F A C E.

Let them not drawl out Hem's, O's, and Ha's between words ; but pronounce every Syllable distinct and clear, let the Sound of their Voice in Reading be the same, as in speaking, free, easy, and natural, lest any should mistake the Reader and Speaker for 2 different Persons, if their Eyes did not shew the contrary.

Let 'em not Hurry their words over in haste, lest thereby they be led to Stutter or Stammer in speaking or reading, 'tis better to read slow at first, than by too much haste drop some of the less Syllables, and thereby instead of a beautiful Language, they form an unintelligible Cant or Gibberish.

Let 'em raise their Voice so loud, that all may hear, and no louder, minding their proper stops and pauses ; as the Points direct : by which the Hearers will better understand, and the Reader may take breath to continue his reading.

Be sure they make no stops ; but where they are, let 'em not read little words quick, and long words slow, lest by such Jerks and Starts of the Voice, they destroy the Sense : never pause in the middle of a Word or Clause, but at the end of a Period, which must be a short pause after a short Period, and long after a long one.

The P R E F A C E.

As to Accent, which is the raising of the Voice in pronouncing a Syllable with greater stress or force, longer or louder than the rest, according to the Custom of the most Civilized: 'tis mark'd sometimes with (') over it, especially in *Francis Munday's Tables of Words*, from Words of one, to Words of Seven Syllables.

The English generally speaking love to accent the first Syllable; the French for the most part the last, which is soft and feminine, as the first is vehement and masculine, but the Latins almost always accent the middle Syllables, which makes the most agreeable harmony in Speech.

Some Long Words have two Accents; as *uni-versal omniprésent*, yea *Tránsubstántiation* has : some words of the same Letters, yet different sense have nothing but the Accent to distinguish them by, as in the Table following.

| | | | |
|--------------|-------------|------------|--------------------|
| to be absent | a Cónfest | a Próject | a Récord |
| to absént | to Cónfess | to Projéct | to Recórd |
| an attribute | a Cóntract | a Présent | a Súbject |
| to attribute | to Contráct | to Presént | to Subjéct |
| a Cóllect | a Cónvert | a Rébel | a Tórmént |
| to Colléct | to Convért | to Rébel | to Tormént |
| a Confort | Incense | an Unite | inconsíderation |
| to Confórt | to Incense | to Unite | to Inconsíderation |

moreover
more good a very good but bel-

The P R E F A C E.

Moreover he that Accents a word contrary to the custom of a Language, speaks barbarously, and makes himself ridiculous to the Hearers, as if one should say, Rélation for Relation, Orátor for órator, Faculty for for Faculty, Auditor for Auditor, and many there be who can spell by it self, any *hard* Name exactly, yet are not capable of reading six lines with a proper Sound, and graeeful turn of Voice, either to inform, or please the hearer, but by ill Tones and Cadencies with false Accents, they both ruin the Sense, and disgrace the Writer.

Let Children before they begin *Latin*, read *English* very well, without any Chil-dish whining or canting Tone, which gives so ugly a turn to the Voice, as to render it nauseous to good Ears. Let 'em always observe a clear distinct, and manly Pronounciation, and as there must be no-thing offensive to the Ear in Pronounciation, so nothing to the Eye in Action : but all Speech and Gesture should seem natural, and the nearer they approach to Nature, the nearer they are to Perfection.

A clear and sedate Voice best suits the Understanding, and a moderate sound not above the Strength or Key of the Voice,

The PREFACE.

is most agreeable to the Ear ; let 'em therefore read neither too fast, nor too slow, but in such manner, as the Ear of the Hearer may keep pace with the Tongue of the Reader, and one may soon learn to excel by seeing and hearing good Patterns, imitating the most Excellent, and by employing a faithful and judicious Friend, to correct the Errors of Speech or Gesture.

As the Accent is to be placed on the Proper Syllables, so ought the Emphasis to be on that word *proper* to the chief design of the Writer, whereby the force and meaning of the Sentence will best appear.

Also as there may be 2 or 3 Accents upon one Word of many Syllables, so there may be 2 or 3 Emphases in one Sentence of many Words : which Emphatic Words are to be pronounced with a peculiar strength of Voice above, the rest as the *Questioning-Word* in interrogatory Sentences, and *opposite terms* in those Sentences where such happen.

By the Variation of the *Emphasis*, the very design and meaning is varied and distinguished, as in Answer to this Question, may a *Man* walk in at the *door* now ; if the Emphasis be laid on the word *Man*, the proper Negative Answer to it is no, but

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but a Boy may, if the Emphasis be laid on the word *walk*, the negative Answer is no, but he may *creep* in, if the Emphasis be put on the word *door*, the negative Answer will be no, but he may at the *great Gate*, and if the Emphasis be placed at the word *now*, the negative Answer is plainly this, no, but he might *yesterday*, and let us consider how impertinent any of these Answers would be, if the Enquirer did not lay the Emphasis on the proper word, that shou'd give the true meaning of his Question.

Wherefore carefully distinguish the Emphatic Word: for the Beauty and Propriety of Reading, depends much upon it; yet don't multiply, or make new Emphases beyond the design of the Writer. Attend therefore with diligence, when ye hear Persons read well, observe the manner how they pronounce, take notice where they give a different turn to their Voice, mark in what sort of Sentences, and in what part of each Sentence, and imitate them. The observing of Sundry foregoing Rules, may even add some Decorum to the publick Speeches of Orators, whether at the Bar or Pulpit.

Lastly,

The P R E F A C E.

Lastly, 'tis the duty of Tutors, as well as Parents, to endeavour to instill early into the minds of Children, the Principles of true Religion, and good Manners. This excellent *Primer* furnishes both with a grateful Variety of Things, not only Precepts, but Examples, which by the way are more prevalent, and may exhibit to Tutors proper Occasions, to make large Discourses to them on Religious Matters, and also influence the minds of well inclined Children, with a desire of going to the *Fountain*, the *Holy-Scripture*, whence those Edifying Extracts were drawn.

Before I conclude, I must acknowledge my self very much indebted to the Ingenious *J. Watts*, for several of the former Hints, and to recommend the following Book, I need only say, *it was all, and the only Book I had before I entred Grammar*, serving to me instead of *Horn-Book, Primer, Spelling-Book, Guide, Psalter, Testament, and Bible*, and that whoever can read this Book well, is able to read not only any Chapter in the *Bible*, but really any plain English Book whatever.

T H E

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u v w x y z &c.

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A B C D E F G H I K L M N O P Q R
S T U V W X Y Z.

Double Letters and Componants.

ff
gg gg

Vowels.

a e i o u

• Words

Words of one Syllable.

A B ac ad af ag ak al am an ap ar at
ax az.

Ba ca da fa ga ha ja ka la ma na pa
ra sa ta va qua wa ya xa za.

Bab bac bad baf bag bak bal bam ban
bap bar bas bat bay baz.

Ab abs bab gab hab hab s jab kab chab
lab mab nab rab fab zab shab sheb eb deb
keb reb zeb leb lebs lib lyb ib bid dib gib
jib kib mib nib rib phib.

Words of many Syllables Divided.

A A-bo-lish-ed a-bo-mi-pa-ti-on ab-fence
ab-sti-nence a-bun-dance ac-cep-ta-ti-on
ac-com-pa-ny ac-com-plish-ed ac-cor-
ding-ly ac-cust-o-med ac-know-ledge ac-
quaint-ed ad-min-i-stred ad-ver-si-ty a-
dul-te-ry ad-vo-cate ad-ver-tise af-fright
a-li-e-nate Al-might-y a-maze-ment Am-
ba-fage Am-bas-sa-dor an-swer-eth ap-
pre-hend-eth.

B

Babe ba-nish-ment bap-tism bap-ti-zed
 back-ward bat-tle-ment be-lieve be-moan
 be-wail-blit bit-ter-taste blades blas-pheme
 blas-phe-my blas-phe-mous blos-som bo-
 som bot-tle boun-ti-ful-ness bread-corn
 break breath breed-ing brink bro-ther-ly
 bur-den-som burst-ing.

C

Ca-la-mi-ty Cal-dron Can-dle-stick Cap-
 ti-vi-ty Cap-tain Car-ri-er Car-pen-ter
 Cart-wheel Casement Ca-ter-pil-lar ce-
 lesti-al Cen-tu-ri-on ce-re-mo-nies cer-tain-
 ly chaff chain chal-lenge cham-ber chan-
 nel cha-ri-ta-ble cha-stize-ment check Chro-
 ni-cles cir-cuits cir-cum-cise col-lect-i-on
 co-lo-ny co-lour com-mo-di-ous con-course
 com-pas-si-on.

A

D

Da-mage de-cease deem-ed de-fraud-ed
 de-nounce de-scribe de-vote de-yo-ted dif-
 fe-rence dis-ap-point-ed dis-cern dis-charge
 dis-ci-pline dis-dain-ed dis-honour dis-
 pleasure dis-pos-sess dis-solve di-stinct-ly
 di-strac-ted di-stri-bu-tion di-vine do-mi-

ni-an double draught Dro-me-da-y drop.
sic drought drow-ly-ness Dwant.

flor-flor Mys-ter-y H oshuH be-well

E

Each Ea-gle ear-neft-ly eighth-ly e-di:
fi-ca-ti-on em-bold ned Em-rods
Em-pire E-ne-my er-or ef-chew ef-pe-
cial-ly ef-pi-ed ef-pou-sals e-stab-lis h
e-strang-ed e-ven-ing e-ver-laft-ing ev-il Eu-
nuch Ewe ex-cess ex-e-crati-on; Ex-or-
cists Ex-tor-ti-o-ners ex-tre-mi-ty.

F

Faith-ful fal-low fal-li-fy-ing fa-thion-
ed fa-thom fa-vour-a-ble fa-ther-ed fal-
low-ship fer-vent-ly few-el fierce-ness fil-
thi-ness fi-nish Fir-ma-ment flat-ter-eth
for-bear-ance for-ci-bie.

G

Gad-dest gar-nish-ed ga-ther-ed ga-
zing ge-ne-a-logies ge-ne-ra-ti-on glaister-
ing gloo-mi-nes glo-ri-ous go-vern-ment
gor-ge-ous Grand-mo-ther grant gree-di-
ness grieve griev-ous ness gush-ed.

Ha-bit-ta-ble half haste hail hand-ker-

chief haugh-ty-ness ha-voock Hawk heark-ned
 Hea-then He-brew Hei-fer height
 Heirs helve Herb He-re-ticks He-ri-tage
 hew-ed Hymn Hyssop.

I

i-dle-ness i-do-la-try jea-lou-sie jeo-par-dy
 Ig-no-min-y it-fa-vour-ed il-lu-mi-na-ted
 i-ma-gine im-po-ve-ri-shed en-cou-rage
 in-con-tin-en-cy en-dea-vour in-dig-na-ti-on
 in-di-ling in-ter-med-dle.

K

Kin-dle Kin-dred Kins-man kneed kneel
 Knif-e Knit Knives knock know-ledge Key
 kill Ket-tle ker-chiefs kid-neys kind-ness.

L

La-bour-ing lurk-ing lance lanch-ed
 lan-guage lan-guish lant-horns la-sci-vi-ous-ness
 la-tin Lat-ress laugh-ed la-vish
 leaves league ledg-es lei-sure Leo-pard
 lewd-ness Lieu-te-nant li-quor lit-ters
 loth-som lodge loss lost.

M

Ma-gi-ci-an Ma-gi-strate Mai-den maim-ed
 man-ger main-te-nance mar-ri-age mer-

chan-dize mar-ve-lous-ly Mer-chant mon-
strous mil-li-ons mis-chief mis-chic-yous
ma-ri-ners Moon mort-gaged Moulds
mu-ni-ti-on Myrrh.

N

Nail-ing nougat Navy ne-cess-a-ry ne-
ces-si-ty near-cr. neg-left-ed neigh-bour
neigh-ing nei-ther Ne-phew Net-ches Noise
not-with-stand-ing nou-rish-ed nur-ture,

O

O-ce-an Oar Oak ob-scure ob-scu-ri-
ty ob-ser-va-ti-on ob-sti-nate off-scour-ing
off-spring op-por-tu-ni-ty op-pose Or-phans
Oint-ment.

P

Pa-ci-fi-eth pain-ful-ness pale-ness par-
ta-ker par-ti-a-ly par-ti-cu-lar-ly par-
ti-ti-on Par-tridge pas-sage Pa-stor pa-sture
pat-tern pa-ti-encc pa-tri-mo-ny peace-a-
bly pe-de-grees pen-knife pe-nury pe-ri-
lous per-ish-ed per-ni-ci-ous per-pe-tu-al
pe-sti-lent Phi-lo-so-phers Phi-si-clan Pi-
ge-ons Pil-grims Plague Plai-ster pleasant-
ness Plough plow-ed plunge po-pu-lous
pos-ses-sor pot-sherd pot-tage pre-de-sti-
na-ted pre-he-mi-nence.

B 3

Q

hoi-ni-ho-to M olo-pi-ri-ki ex-i-lan-
 en Q ual-i- quan-ti-ty quar-re-l quau-ries
 quench-ed quick-nea que-sli-on-ed
 -tig-er no-li-in-un

R

Rai-ment Rain-bow rai-ny ra-vish-
 ed rea-di-ness ree-kon-ed re-con-ci-li-a-
 tion re-new-ing re-noun-ced re-hown-
 ed re-pair-er re-pe-ti-tion re-plen-ish
 re-pro-bate re-proof re-qui-red re-ward
 re-ceive re-sem-blance re-veal re-ve-nue
 re-vive re-volt roof rough-ly.

Sab-bath Sa-vi-our sa-vour-est Scar-
 let scat-ter-ed Scep-ter Schism Scho-lar
 School-Mast-er Sci-ence scoff scorch scorn
 Scorpion Scouge scouring Scrip-ture
 Scribe Scurvy seam seam seize se-cure-
 ly seeth-ing seize sel-vedge Se-pul-chre
 few-ed slas-h leaves sheath She-kle shield
 slit-ing shod Shoes siega sic-kle sieve sift-
 ed high fight fight sin-gle-ness sleep slight
 slaughter flight-ly flog-gard flum-ber so-
 journ fol-ly so-lemn so-lem-ni-ty so-li-ta-
 rily South-say-er Sor-cer-er Sol-di-er
 sprung spun square Sto-ma-cher Strait-

way

way brait-en-ed strok burly Sub-jest
 suc-ceed suc-cessed suc-cess su-ste-nance
 swol-en swoon-ed gnat w y-lig-o-w be-di-cit w all-er-y

T

Tack-ling Tail Tale-bear-er Tan-ner
 tar-ry tar-ry-ing taste taught te-di-ous
 Teeth temp-ta-ti-on tt-ter ter-re-stri-al
 ter-ri-fie ter-ror Thief Thi-fle through-out
 throw-ing Tongs Tongues took-est
 Tooth torn tos-sing Traf-fick trans-pa-rent
 Trea-che-rous Tre-a-fury Tri-umph-ing
 trou-ble trougħ troughs twelfth
 twelve.

V

Va-lue Va-lour Va-pour va-ri-a-ble-
 ness vaunt-eth ve-no-mous ven-ge-ance
 ve-ni-son ve-nom vir-tue vir-tuous vex-a-ti-on
 vic-tu-als view-ed vi-gi-lant un-be-lief
 un-change-a-ble un-cir-cum-ci-sed
 Un-cle un-clothed Un-cti-on un-feign-ed.

W

Wa-ges Wag-gons wal-low-ing wan-ton-ness
 War-ri-our weigh-ed Weight Whore-mon-ger Whore-dom Wick-ed-
 ness Wil-low-tree win-now-ed Witch-crafts

crafts withdraw wi-thies with-ed
Wolf Wolves won-drous wor-thies
 wo-ven would wrath wreath wreathen
 wre-stle wretch-ed wrong-ful-ly wrong
 wrote wrought.

Ton-ast to seeceT hisT guil-ckT
 two-lass iddysT Y gai-ri-er vi-rit
 -in Yarn yield year-ly ye-ster-day yoked
 yon-der young youth.
 flas-tost loo-ches longnesT
 -or giv-ens toosT Z
 -no Zea-lous Zea-lous-ly.
 tri-wis trow-pie riugis trownis
 iag trow-pie riugis trownis
 cleave.

V fa-ther of Son.

V-a-ius V-a-ius V-a-ius
 us a-nue-cess ac-on-nics aco-ga-llus
 am-i-not ar-mou air-tins air-trous acx-
 stion a-licu-als ai-wa-ly ai-gi-jas ai-
 belid a-lichu-els nu-cir-cum-ci-ge-
 no-iss-niJ be-ko-cho-ched Th

W

-new gni-wol-faw anog-grW seg-W
 -cig-W be-ndy mow W tru-hes W
 -her-hele W tru-hes W
 -he-ze W mob-ber W jick-W
 -W por-e-com-gat W por-e-gat W
 -gut W be-won-tee wi-won-tee W
 -elis W li-won-tee wi-won-tee W

The Child's Lesson.

C H R I S T is the Truth. Christ is the Light. Christ is my Way.

Christ is my Life. Christ is my Saviour. Christ is my hope of Glory.

Christ is my Redeemer. Christ is my Rock. Christ is the Door. Christ is my King, and the Lord of Lords. Christ is the Corner stone. Christ is the Lamb of GOD that takes away my Sin.

Christ is the Power of GOD. Christ is my Wisdom. Christ is my Righteousness. Christ is my Sanctification. Christ is my Justification. Christ is the Seed. Christ is the Resurrection.

Christ destroyeth the Devil, and his Works, which leadeth Man and Woman from GOD; and so Christ is the Way to GOD again.

Christ I must feel within me, who is my Life and my Light, and the Truth; and it is GOD that sheweth me my Thoughts and Imaginations of my Heart; and it is the LORD GOD that doth search my Heart. It

It is the Spirit of Truth that doth lead into all Truth.

It is the Spirit of Truth that reproves the World of Sin.

And that is the good Spirit which reproves the bad and his Works.

And the Light manifesteth and reproves ; and that which doth make manifest and reprove is the Light.

And that which giveth the Light of the Knowledge of the Glory of GOD, in the Face of Jesus Christ, is the Light, which shineth in the Heart.

And that which may be known of GOD is manifest within, which GOD hath shewn unto you ; that is that which shews you Sin and Evil.

The Gospel is the Power of GOD.

The Cross of Christ is the Power of GOD, which crucifies from the State of Adam and Eve in the Fall ; in that Power is the Glorying, and Everlasting Glorying : And this is above the Fleshly Glorying of Adam and Eve in the Fall with his Sons and Daughters.

The Church is in GOD the Father of Christ, and not a Steeple-House ; and that

that is the Spirit that mortifies from my
Sin.

And they that are led by the Spirit of GOD are the Sons of GOD; and that is the Spirit of GOD, which doth instruct me in GOD's ways, which are good, and that is the bad Spirit, which leadeth into bad ways.

And if I be a Child of GOD, I must not grieve him, but must be meek, and sober, and gentle, and loving, and quiet, righteous and humble, and live in the fear of GOD, and live Godly, and not Lyc, nor do any wrong to any one.

So if I be Wild, Froward, Wicked, Heady, High-minded, Wilful, Stubborn, Proud, Envious, Disdainful, Scornful, Unrighteous, Ungodly, and Lyc, and do not the Truth, and forget GOD, such GOD turneth into Hell, that grieve him.

In the beginning was the Word.

Since the beginning were the Words, and since the beginning was Babel; which is the beginning of Tongues, which is the Priests Original, but the Saints Original is the Wyord before Babel was, and

btaA

and that is the Original, and makes Divine, and not the Tongues that began at *Babel*.

And it cost the second *Adam* his Blood, to purchase me out of the state of *Adam* and *Eve* in the Fall, to set me in the state that he was in before he fell, to that which is a blessed state, out of the cursed state, and not only to the blessed state that *Adam* and *Eve* were in before they fell, but to Christ that never fell : to the Stature attainable in Christ.

A Child being fallen from the Image of GOD, he hath not Peace.

A Child being in the Image of GOD, he hath Peace.

A Child being fallen from Holiness, he doth not see GOD ; but being in Holiness, he doth see GOD.

And the Image of GOD is Righteousness and true Holiness.

In Six Days the LORD made the Heavens and the Earth, and all things therein ; and the Sixth Day made Man and Woman, and bade him have Dominion over the Works of his Hands.

Christ is my Foundation.

And Christ is the First and Last.

And

And Christ is a quickning Spirit.

~~The Spirit of Truth is my Leader into all Truth, and sheweth me things to come.~~

And the Power of GOD is my Keeper from Sin and Evil.

**And the Worship of GOD is in the
Spirit, and in the Truth.**

Abel was a good Man.

Cain was a bad Man, full of Envy and Wrath, and killed his Brother about Religion.

Isaac was a good Man.

Ibmael was a wild Mocker, and a scorning Archer, and was turned into the Wildernes.

Jacob was a good Man. Esau was a
prophane Man, who turned against Jacob
that obtained the Blessing.

Sarab was a good Woman.

Jezebel was a bad Woman, who killed the Just, and turned against the Lord's Prophets, with her attired Head and painted Face, peeping out of the Window.

*Proper Names in Scripture divided into Syl-
lables, and the Signification of them in
English ; together with other memorable
Passages mentioned in Scripture, necessa-
ry and delightful for Children to Read
and Learn.*

Adam signifies, *Man Earthly*. *And* The World was created in six days; Adam was the first Man in the Likeness of GOD, and according to his Image; but he lost his Image through Disobedience, in eating of the Fruit that GOD had forbid him to eat of; and Adam gave a Name to the Woman which was made of his Rib (while he was asleep) and called her Eve; and he gave Names to all other Creatures; after that Adam and Eve had Transgressed, GOD drove them out of Paradise (where they were at first placed) and set a fiery two-edged Sword to keep the way of the Tree of Life. Adam lived till he was Nine Hundred and Thirty Years Old, and begat many Sons and Daughters. After Adam's Transgression the Earth was cursed, and brought forth Thistles and Thorns, and Man got his Bread by the Sweat

Sweat of his Brow. *Cain and Abel* were Adam's Sons.

Cain was a Husbandman, and being displeased that his Offering was rejected, and not his Brother *Abel*'s (although he was rebuked of GOD for his envy) slew his Brother, and offended seven-fold thereby; after that, he was made a Fugitive, and a Vagabond upon the Earth, for he was accursed of GOD; his Sin was seven-fold; for First, He did not rightly divide; Secondly, He envied his Brother; Thirdly, He dealt subtilly; Fourthly, He killed him; Fifthly, He stubbornly denied it; Sixthly, He despaired; Seventhly, Being condemned, he Repented not.

This *Cain* was the first Builder of the earthly City, in which he bestowed his Children for fear, because he used Violence, Rapine and Spoil.

Abel, was a Keeper of Sheep, his Offering was accepted of the LORD, because he was Righteous; he was the First Martyr.

Enoch, Taught or Dedicated, the Father of *Methusalah*. *Methusalah* lived till he was Nine Hundred Sixty and Nine Years; *Enoch* walked with GOD, and was not, for GOD took him.

La-mech,

Lamech, Poor, Humble or Smitten ; af-
ter he had lived One Hundred Eighty and
Two Years, he begat a Son, and called him
No-ab, which signifies a Ceasing or Rest ;
and Lamech said, This same shall comfort us
concerning our Work, and Toil of our Hands,
because of the Ground the Lord hath cursed.
Noah was a just Man, and perfect in his Ge-
neration, and Walked with GOD, and was a
Preacher of Righteousness ; he was com-
manded of GOD to make an Ark, that he
and his Family should enter into it, for
their Preservation, Gen. 6.

Noah, with two of a sort of every Crea-
ture, Male and Female, were shut into
the Ark, and the World was Drowned,
Gen. 7.

And when the Waters had prevailed
on the Earth Fifteen Cubits upwards ;
after One Hundred and Fifty Days, the
Waters were abated ; Noah opened a
Window of the Ark, and sent forth a
Raven and a Dove ; the Dove found no
rest for the Sole of her Foot, but returned
to the Ark, and Noah took her into the
Ark, Gen. 8.

The Rainbow, a Token of the Covenant
of GOD, Gen. 9.

Ba-bel signifies Confusion ; at the Build-
ing

ing of Babel, Languages were confounded,
ed, Gen. 11.

Abram signifies, *an high Father*; his
name was changed (Gen. 17) from *Abraham*, which signifies, *a Father of*
a great Multitude; he was the Son of *Terah*; *Sarab* was his Wife: He went out of his
Native Country at GOD's Commandment; GOD promised him and his Seed the Land
of *Canaan*; he traveled into *Egypt*; and
when he returned from thence he was
very Rich; to avoid strife he parted com-
pany with *Lot* his Nephew; he deliver-
ed *Lot* out of Captivity; refused to be en-
riched by the King of *Sodom*; he instruct-
ed his Family in Righteousness; GOD
tried his Faith, by commanding him to
offer up his only Son *Isaac*.

Sarab, a *Lady* or *Dame*, Daughter of
Terah; the LORD promised her a Child;
when she was Old, and she had none ac-
cordingly; she would not have *Ishmael*,
who was born of *Hagar* (the Bond-Wo-
man) to be Heir with her Son *Isaac*; she
was called the free Woman. When she
died, *Abraham* bewailed her greatly, and
bought a plat of Ground of the Sons of
Hez to bury her in; after his Death, he
also was buried in the Cave of *Mach-pelah*.

GOD remembred his Promise made unto *Abraham*, and comforted *Israel* in their Afflictions ; **GOD** was with *Abraham* in all that he did ; for he was a righteous Man, and faithful to the **LORD**.

And for the wickedness in *Sodom* and *Go-morrah*, the **LORD** rained upon them Brimstone and Fire ; and *Abraham* looked towards *Sodom* and *Go-morrah*, and lo the Smoke of the Country went up as the Smoke of a Furnace, Gen. 19. 27 et seq.

As *Lot* was entering into *Za-er*, his Wife looked back from behind him, and she became a Pillar of Salt, Gen. 19. 26 et seq.

Isa-aci signifies *Laughter*, and *Abraham's* Son by *Sarah*.

Re-hab-ah signifies *fed* ; she was Daughter to *Be-thu-el*, was given in Marriage to *I-sa-ae* ; The **LORD** blessed *I-sa-ae*, so that when he sowed, he received him hundred fold, Gen. 12. 10 et seq.

Ja-ah signifies a *Supplanter* ; he was the Son of *Ja-ac* ; he was an plain Man, and dwelt in *He-tz*, he bought of *E-sau* his Birth-right for red Porridge ; *I-sa-ae* blessed him, at which *E-sau* was troubled ; *Jacob*, fled to *Haran*, and as soon as he saw *Ra-chel*, the Daughter of *Le-hav*, his Mother's Brother, he wept, he served *Le-hav* seven

ven Years for Rachel ; and they seemed unto him but a few Days, because he loved her ; the Years being ended, he asked his Wife of *Laban*, but Leah was given unto him ; he served other seven Years for *Rachel*, he loved her more than Leah ; he came but with a Staff to *Laban*, but after the **LORD** blessed him ; so that he became very Rich ; the **LORD** said unto him by an Angel. Thy Name shall be called *Jacob* no more, but *Israell*, because thou hast had power with **GOD**, thou shalt also prevail with Men.

E-sau signifies doing or working ; he was the Son of *Isaac*, *E-sau* was a running Hunter, he sold his Birth-right for a Mess of Pottage ; against his Father's Will he took him Wives of the Posterity of *Ish-ma-el*, which was a grief to *Isaac* and *Re-be-kah* his Mother.

Israell signifies a Prince of **GOD** or prevailing with **GOD**.

Jo-seph signifies increasing ; one of the Sons of *Jacob*, he was beloved of his Father, and hated of his Brethren ; he was cast into a Pit by his Brethren ; and afterwards sold to the *Ishmaelites* ; and afterwards to *Potiphar*, whose House was blessed for *Joseph's* sake ; *Joseph* was made Ruler

Ruler thereof, he was fair and well-favoured, and he interpreted Pharaoh's Dreams, and was made Ruler over all Egypt under Pharaoh. He sold Corn into all Countries in the Famine-time ; he spoke roughly to his Brethren at first, when they came to buy Corn, and put them in Ward, but after discover'd himself to them, and comforted them; and sent for his Father into Egypt.

Jacob blessed Joseph's two Sons, and died; Gen. 48. &c. 49.

Joseph died, Gen. 50.

A new King arose over Egypt, that knew not Joseph, Exod. 1.

Pharaoh oppressed the Israelites.

Moses, signifies drawn forth ; at his Birth he was hid in Bul-rushes in a River, and was found by Pharaoh's Daughter, Exod. 2.

GOD appeared unto Moses in a burning Bush, Exod. 3.

Moses and Aaron told Pharaoh, saying, Thus saith the LORD GOD of Israel, let my People go ; and Pharaoh said, Who is the LORD, that I should obey his Voice ?

GOD plagued Pharaoh with 10 Plagues, because he would not let the Children of Israel go free ; 1. Of Bloody-Waters.

2. Of Frogs. 3. Of Lice. 4. Of Flies. 5. Of Murrain. 6. Of Scabs. 7. Of Hail. 8. Of Grasshoppers. 9. Of Darkness. 10. Death of their First-born, Ex. 7, 8, 9, 10.

The Israelites departed out of Egypt and spoiled the Egyptians, Ex. 12.

The Israelites were led by a fiery and cloudy Pillar, Ex. 13.

Pharaoh and his Host pursued after them.

The Sea parted, and the Children of Israel went upon Dry-land in the midst of the Sea, and the Waters were a Wall unto them on both hands; but Pharaoh's Host was drowned in the Sea, Ex. 14.

Then Moses and the Children of Israel sung a Song unto the LORD, Ex. 15.

Moses made bitter Waters sweet, Ex. 15. GOD sent Quails and Manna in the Wilderness, Ex. 16.

The LORD called Moses up to the top of Mount Sinai; where he gave him the Ten Commandments written upon Two Tables of Stone.

I. **T**HOU shalt have none other Gods before Me.

II. Thou shalt not make unto thee any graven Image, or any likeness of any thing

that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bow down thy self to them, nor serve them; for I the LOR D thy G O D, am a jealous G O D, visiting the Iniquity of the Fathers upon the Children unto the Third and Fourth Generation of them that hate me, and shewing Mercy unto Thousands of them that love me, and keep my Commandments.

III. Thou shalt not take the Name of the LOR D thy G O D in vain; for the LOR D will not hold him guiltless, that taketh his Name in vain.

IV. Remember the Sabbath-Day, to keep it Holy. Six Days shalt thou labour and do all thy Work; but the Seventh Day is the Sabbath of the LOR D thy G O D: In it thou shalt not do any Work, Thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattle, nor the Stranger that is within thy Gates: For in Six Days the LOR D made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh Day; wherefore the LOR D blessed the Sabbath-Day and hallowed it.

V. Honour thy Father and thy Mother, that thy Days may be long upon the land, which

which the LORD thy GOD giveth thee.

VI. Thou shalt not Kill.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false Witness against thy Neighbour.

X. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.

Aa-ron signifies a Teacher ; when *Aa-ron* went in before the LORD, he was to put on the Breast-plate of Judgment, the *Urim* and the *Thummim* ; *Urim* signifies, Light, and *Thummim* signifies, Truth and Perfection ; so Light, Truth, and Perfection, were to be upon his heart.

Jo-shu-a signifies the same with *Jesus*, which is a Saviour ; he succeeded *Moses*, he humbled himself before G O D. *Josh.* 7. he overcame many Kings and Countries, he left nothing undone that *Moses* had commanded ; he and all his House served the LORD.

Samp-fon slew a thousand of the Philistines with a Jaw-bone of an Ass ; he also killed a Lyon.

~~Samson~~ carried away the Gates, Posts, and Bars of the City *Gaza* on his Shoulders to the Top of the Hill *Hebron*, *Judg. 16.*

The *Philistines* put out *Sampsons* Eyes, *Sampson* was aveng'd on them at once, and pulled down the House upon them, *Judg. 19.*

Ruth signifies watered or filled, she found favour in the Eyes of *Boaz*, and was married to him, and bare him a Son named *Obed*, he was the Father of *Jesse*, the Father of *David*.

Samuel signifies, heard of *GOD*, he was offered to *GOD* by his Mother, he was in favour both with the *LORD*, and also with Men; *GOD* called him thrice, and revealed his Will to him, and made him a Prophet; he Judged *Israel* with diligence; all his days the *Philistines* were brought under; when he died he was bewailed greatly.

Eli-jah signifies *GOD the LORD*; he was a Prophet who foretold the Famine to come among the *Israelites*; he was fed by Ravens; the *LORD* sent him to *Ahab*, whom he boldly reproved for following *Baalim*; by Prayer he obtained Rain; he was persecuted by *Jezabel*, he fled from her, and being almost famished, he was fed

fed by an Angel, in the strength of which Meat he traveled Forty Days and Forty Nights ; he afterwards took courage against Jezabel, and foretold Abab's and Jezabel's Death ; at his Prayer, Fire came down from Heaven, and destroyed two Captains with their Men : He was an Hairy-Man, and girded with a Girdle of Leather ; he was taken up into Heaven by a Whirl-wind.

E-li-sha signifies, *My GOD saveth* ; *Eli-jah* anointed him Prophet in his room ; he was called to be a Prophet from the Plough-tail. 1 Kings 6. 16. he craved of *Elijah* to have his Spirit doubled unto him ; Forty Two Children that mocked him, were devoured by Two Bears ; he healed *Na-a-man* of a Leprosie, of whom he would take no reward, because he would not sell the Gift of GOD ; he raised the *Shunamite*'s dead Son, he healed the deadly Pottage, 2 Kings 4. *Elisha*, weeping, shewed unto *Hazaell* the Evil that he should do unto *Israel*.

Da-vid signifies, *beloved*, he was a ruddy Man, and withal of a beautiful Countenance, and goodly to look to, *Samuel* anointed him King, yet afterwards he fed his Fathers Sheep, slew the Giant *Goliab*, and

and brought Two Hundred of the Rore-skins of the *Philistines* to *Saul*; GOD was with *David*, and therefore *Saul* feared him, and commanded that he should be slain; it was said of *David*, *His Kingdom abideth for ever*; he followed the LORD with all his Heart, save only in the matter of *Uriah*.

Job signifies, *Sorrowful*, he was a Man Upright and Just, fearing God; he was bereaved of his Substance and Children, yet he praised GOD in his Affliction.

Je-re-mi-ah signifies, *my height or fearing*; he was a Prophet, to whom the LORD gave his Word to preach; he cried against the Priests that bore rule by their Means, which he said, was a horrible and filthy thing committed in the Land; he was persecuted and mocked, for publishing the Truth and Word of GOD; and *Pashher* the Son of *Imer* the Priest, when he heard that he prophesied, he smote *Jeremiah*, and put him into the Stocks; he was at another time taken by the Priests, and accused before the Governours; and as he was going from *Jerusalem* into the Land of *Benjamin*, he was taken by an Officer, and had before the Princes, who smote him, and committed him to Prison, where he

he lay in a Dungeon a long time, but at last was delivered by Zedekiah the King, out of that place; and the King commanded they should put him into the Court of the Prison, and daily to give him a piece of Bread; but the Princes desired the King that he might be put to death, for that he Prophesied, *That the City should surely be given into the hands of the King of Babel's Army*: Then the King said, *He is in your hands, for the King can deny you nothing*: So they took Jeremiah and let him down with Cords into a Dungeon, where there was no Water but Mire, till he stuck fast in the Mire: But in this Dungeon the LORD preserved Jeremiah, and at last delivered him out.

Eze-ki-el signifies, *The strength of GOD*; he was a Prophet; he was filled with the Word of GOD, and made bold with his Spirit; he cryed, *Wo to the Shepherds, that sought after the Fleece, and clothed themselves with the Wool*; and fed with the Fat, and made a Prey upon the People; he said; *The LORD would gather his Sheep from their Mouths, and that they should be a Prey unto them no longer.*

Ba-la-am, signifies, the *Antiquity or the Devourer, for Destruction of the People*, he

he was called a Prophet, *Balak* King of *Moab* hired him to curse the People of **GOD**; he was slain among the *Midianites*, he was one that loved the Wages of Unrighteousness, and therefore was rebuked of a dumb *Ass*; he taught *Balak* to lay a stumbling block before the Children of *Israel*.

Daniel signifies, *Judgment of GOD*, a Prophets Name; he would not defile himself with the Kings meat; he declared to *Ne-bu-chad-nez-zar* his Dream, wherefore he was advanc'd by the King unto great *Dignity*; he foretold *Bel-shaz-zer*; That he should be deprived of his Kingdom: *Daniel* was made the third Ruler of the Kingdom, because the Spirit of the **LORD** was excellent in him; wherefore the Rulers and Governours sought occasion against him; but they could find no fault; for he was faithful to the **LORD**; so they consulted together, and got *Darius* the King to make a Decree, That whosoever should ask a Petition of any (God or Man) for Thirty Days; save of the King, he should be cast into the Den of Lions; but *Daniel* kneeled on his Knees, and prayed to; and praised his **GOD** in his Chamber, his Window being open, as he used to do aforesometimes:

times ; wherefore they accused him to the King, for breaking the Decree, for which he was cast into the Lyons Den, and a Stone was laid thereon, and the King sealed it with his Signet, that the Purpose might not be changed concerning Daniel ; then the King went into his Palace, and remained fasting, neither were the Instruments of Musick brought before him, and his sleep went from him : Then the King arose early, and went in all haste unto the Den of Lyons, and when he came to the Den, he cryed with a Lamentable Voice unto Daniel ; and the King spake and said to Daniel, O Daniel, thou Servant of the Living GOD, Is not thy GOD (whom thou always servest) able to deliver thee from the Lyons ? Then said Daniel unto the King, O King, live for ever, My GOD hath sent his Angel, and have shut the Lyons Mouths, that they have not hurt me ; for my Justice was found out before him, and unto thee, O King, have I done no hurt. Then was the King exceeding glad for him, and commanded that they should take Daniel out of the Den, so Daniel was brought out of the Den, and no manner of hurt was found upon him, because he believed in his GOD. And by the Commandment of the King,

Daniel I.

those

those Men that had accused Daniel, were brought, and were cast into the Den of Lyons; even they, their Wives and Children; and the Lyons had the Mastery of them, and brake their Bones in Pieces before they came at the ground of the Den. This Daniel also delivered Susannah from the two Wicked Judges; he destroyed Bel and his Temple, and slew the Dragon which they Worshipped.

Ne-bu-chad-ne-zar, signifies the Mourning of the Generation, or wailing of Judgment; he was King of Babel; he Conquered Egypt, and destroyed Jerusalem; he erected an Image of Gold, and commanded it should be honoured; and decreed, That whosoever refused to fall down to the said Image should be cast into a hot Fiery Furnace; he dwelt Seven Years amongst Wild Beasts.

The Three Children were cast into the Fiery Furnace, for not Worshipping the Image; But GOD delivered them out of the Furnace.

Zer-ah-iyah signifies the Fire of burning of the LORD; the Son of Zephaniah; Iddo prophesied of him, That he should destroy the Idolatry of Jeroboam; he was made King of Judah, and he put down Idols, and caused Baals Priests to be put to Death.

I-sai-ab

I-sai-a-b signifies, the Health or Salvation of the *LORD*, he was a Prophet of the *LORD*.

Zachari-a-b signifies, Mindful of the *LORD*.

Mat-them signifies, Given or a Reward; he was an Apostle called by Christ.

Jesus signifies, a Saviour, or the *LORD*, a Saviour, the Son of *GOD*; a Voice from Heaven said unto him, Thou art my beloved Son, in whom I am well pleased; he came of the Seed of *David*, whose Kingdom endureth for ever; *Christ* signifies Anointed at the Age of Twelve Years, Jesus disputed with the Doctors, and the People were astonished at his Wisdom; yet many would not believe he was the Christ, because he descended of so lowly Parents, and said, Is not this the Carpenter's Son? Great Multitudes followed him, and he healed many Diseases; his Coming and Preaching was in great Humility; he was Mocked, Persecuted, and put to Death by the Jews; but the Third Day he arose from the Dead, and ascended into Heaven, and sits at the right-hand of the heavenly Majesty. The chief Priests persuaded the Multitude to ask of Pilate, that Christ may be put to Death; after his

his Death, they persecuted his Apostles, and Imprisoned Peter and John, and commanded they should Preach no more in the Name of Jesus; and also Stoned Stephen to Death. And King Herod persecuted the Christians, Killed James the Brother of John with the Sword, and because he saw that pleased the Jews, he imprisoned Peter also.

Paul signifies, *Marvel* or *Marvellously*, he was an Apostle of Christ; he was marvellously converted from being a Persecutor of the Church of Christ to be an Apostle, and an elect Vessel of GOD.

Peter signifies, *a Stone* or *a Rock*, an Apostle of Christ.

John signifies, *The Grace of GOD* or *Gift*, or *Mercy of the LORD*, the Son of Zebedee; he and his Brother James were called by Christ, as they were mending their Nets, to be Apostles; John was banished into the Isle of Patmos.

Timo-thy signifies, *the honour of GOD*, or *honouring of GOD*, or *precious to GOD*.

Bar-tu-s signifies *Honourable*.

Tho-mas signifies *a Twin*.

Phi-lip signifies *a Warrior*, or *Lover of Horses*.

Sa-mari-tans signifies, *Keepers*; *marvel-lous*, *hard*, *thorny Places*, or *Dreggs*.

The

~~Levi in the second Chapter I bruit est
Levi in the third Chapter he was called
Levi in the fourth Chapter he was called~~

~~The reason of the Names of the Books of
Moses, and other Books.~~

TH E Hebrews usually named their Books from some of the first Words in the beginning of each : As the first they called *Be-re-shith*, that is, *In the Beginning*, the first word of that Book.

The second they call *Vel-le-sha-meth*, which signifies, *Now these are the Names*.

The third they call *Va-ji-kra*, which signifies, *And called*, for so it begins in the Hebrew.

The fourth *Bam-mid-bar*, which signifies, *In the Wilderness*: The LOR D spake to Moses in the Wilderness.

The fifth, *El-le-ha-dab-ba-rim*, which signifies, *These be the Words*.

The Greek Interpreters, and others from them, called the first *Genesis*, that is *Generation*; because it declares the Creation and Generation of the World, and of Men.

The second *Exodus*, which signifies, *A passing out*; because in it is declared the passing out of the Children of Israel out of Egypt, in the beginning of that Book.

The third *Leviticus*, because in it is declared the Laws and Orders of the *Levites*.

The fourth *Numbers*, because in the beginning thereof is the sum of the Children of *Israel*.

The fifth *Deuteronomy*, which is, *Second Law*, the Law repeated the second time.

Judges is called from the Declaration of the Judges, that judged *Israel* before the Kings.

Kings, from the Declaration of the Kings that reigned in *Israel* after the Judges.

Chronicles signifies, a Declaration of the things that were done in their several times.

Ecclesiastes signifies, "the Preacher, because so it begins, *The word of the Preacher*.

The rest are named from the names of the Writers, or things easie to be understood: As,

Colossians signifies, *punished*.

Corinthian signifies, *filled*.

Ephesians signifies, *desirable*.

Thessalonica signifies, *The other Victory*

of God.

Hebre in the beginning of this Bo

The

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The Signification of the Seven Arts.

TH E Word Grammar comes of a Word that signifies to Write Rhetorick, of a Word that signifies to speak fluently.

Logick, of a Word that signifies, to speak and reason.

Astronomy signifies the Law or Distribution of the Stars.

Geometrie signifies, measuring of the Earth.

Musick signifies the Muses, or; or Authors of Songs, or Art of Sounds,

Arithmetick comes of a Word that signifies Number.

Algebra is One of the Seven Arts, and is called by the French Algebra.

The Jews had three Arts of Divination.

The Common Astrology which we might call

True Theology or Art of an Oracle or

Common Divination, which is One Heretofore

called Divinitus which is One Spilling

of the Vines and a kind of Weeping Three Pentesting

of the Knoes Spelkes which is Two

which is One Divinitus which is Two

which is One Divinitus which is Two

*Weights, Measures, and Coyns
mentioned in Scripture, reduced
into our English Valuation.*

Of Shekels there were three sorts.

A Common Shekel, which weighed a Quarter of an Ounce, and was worth Fifteen Pence.

The King's Shekel weighed Three Drachms, that is in our Money, Twenty Two Pence Half-Penny.

The Shekel of the Temple weighed Directly Half an Ounce, and was worth Two Shillings Six Pence.

The Jews had Three sorts of Talents.

The Common Talent, which weighed Three Thousand Quarters of an Ounce, or common Shekels, amounts to Six Thousand Drachms, which is One Hundred Eighty Seven Pound Ten Shillings.

The King's Talent weighed Three Thousand of the Kings Shekels, which amounted to Nine Thousand Drachms, which is Two Hundred Eighty One Pound Five Shillings.

The

The Talent of the Temple or Sanctuary; weighed Three Thousand Shekels of the Temple, which is precisely so many Half Ounces; which amounteth to Three Hundred Seventy Five Pound.

A Silverling is often in Scripture used for a Shekel, which is Half an Ounce, and worth Two Shillings Six-Pence; for Thirty of these Silverlings of the Sanctuary, Christ was sold, *Mat. 26.* which amounteth to Three Pound Fifteen Shillings English Money.

The Common Shekel of Gold weighed Two Drachms, and was worth Fifteen Shillings.

The Talent of Gold of the Temple, weighed Twelve Thousand Drachms, or Hungarian Ducats, which is of our Money, Forty Five Thousand Pounds.

Abimelech King of Gerar said to *Sarah*, I have given thy Brother an Hundred Silverlings, which were common Shekels, which amounted to Sixty Two Pounds Sixteen Shillings, *Gen. 20.*

Abraham bought a Burying-Place for his Wife *Sarah*, for Four Hundred Shekels of Silver, which are common Shekels, that is Twenty Five Pounds.

A Shekel of the Sanctuary, which is Twenty Gerahs, and a Shekel is Twenty

Shillings, and a Gerah is Twelve Pence.

There are four kinds of Cubits mentioned in Scripture.

1. *The Common Cubit*, this was the measure from the Elbow to the Fingers, and it contained a Foot and a half, or half a Yard.

2. *A Holy Cubit*, this was a full Yard containing Two of the common Cubits.

3. *The King's Cubit*, which is Three Fingers longer than the common Cubit.

4. *A Geometrical Cubit*, it contained Six common Cubits, which is Three Yards; according to this Cubit it is thought Noah's Ark was built.

The Reed Spoken of in *Ezekiel* or *Exodus*, was Six Cubits, and a hand-breadth which were called the King's Cubits.

A Furlong is an Hundred Twenty Five Paces, which is the Eighth part of our Mile; A Mile containeth with us a Thousand Paces; but in the Hebrew it was accounted as much as a Man could go in half a day, between Meal and Meal.

A Kab is our Quart.

An Omer is a Quart and a half.

A Seab is a Gallon and a half.

An Ephah is half a Bushel and a Pot-

tle. *Levi* *now I* *zi* *I* *leb* *a* *bas* *z* *Ge* *le* *z* *Ar*
milligas

An *Homer* is so called from *Chomer*, an *Ast*, because this measure contained so much as an *Ast* could well bear, which is Five Bushels and Five Gallons.

An *Log* is half a *Pint*.

An *Burb* is half a *Bushel* and a *Bottle*.

An *Mize* weightheth half a Barley-corn.

AT Earthing of the Roman Cogn is Two Mices.

Keshira signifies a *Lamb*, and was also a Name the Hebrews gave to a piece of Money, in value one Penny, half a Penny.

What Christ is called

Christ our Lord and Master, crucified in Spiritual Sodom and Egypt, is called *The Wonderful Counsellor*, who doth Counsele People of the Possession of their Salvation; and of a Kingdom, and of a Life, and of a World that hath no end; and how to walk, that they may honour GOD through him. He is called, *The Mighty GOD*, and *The Everlasting Father*, the Prince of Peace, who Rules in Righteousness and Peace amongst his Children, *Christ Jesus the Saviour*, and *Christ the Light of the World*, the Anointed.

of GOD: The *Emmanuel*, that is, GOD with us, **THE LORD OUR RIGHTEOUSNESS**, *Justification* and *Sanctification*, the Way, the Truth and the Life, the Word of GOD, that hammers down and cuts down Sin, and burns it up, who is the Elect and Precious laid in Zion, to all the Sons and Daughters of Zion: the Lion of the Tribe of *Judah*, who rends to pieces the old Dragon, and bruises the Serpents Head, and Jesus Christ our LORD; a Lord is a Ruler, so Christ is a Lord to rule, and order, and govern, and dispose his People, and so he hath the reverence and honour; for he rules, and orders, and governs in Righteousness, Holiness, Virtue, Purity, Equity, Godliness and Truth, and in Wisdom, Power, Light and Life.

The Names the Children of GOD are called by.

THe Children of GOD are called the Children of Promise, and the Seed of Abraham; and the Lot of GOD's Inheritance, and his Servants and Hand-maids, Sons and Daughters, and the Elect of GOD before the Founda-

tion of the World, and the Sons of GOD, the Heirs of GOD, 1 Peter, xi. And they are called the Saints of GOD, the Church of GOD, Temple of GOD, Sheep and Lambs of Christ, Brethren of Christ, Spouse and Wife of Christ, a chosen Generation, a royal Priest-hood, offering up Spiritual Sacrifices to GOD, who is a Spirit, a Holy Nation, a Peculiar People, the Children of the Light, and of the Day, which makes all the Children of the Night and of Darkness to rage against them: They are called the Light of the World, and the Salt of the Earth, and a City set on a Hill, that cannot be hid, and against this City doth Mystery Babylon the Great City fight, with her Children; but they cannot prevail, for the Lamb and the Saints shall have the Victory.

**The Names which the Devil, in
Scripture, is called by.**

The Serpent and Adversary: An Enemy to Man: The Devil, who is a Destroyer: The old Dragon: Belial; the GOD of the World, who rules the World in Wickedness: The Prince of this World, who gives forth his Law of Death and Sin, and

and rules in Wickedness and Unrighteousness, which got into Adam and Eve by his lies and subtlety, and their disobedience, and new rules in the hearts of the disobedient; the Spirit and Prince of Darkness which fills People with darkness, and makes them hate the Light of Christ, and blinds all his Subjects, that they call the Light of Christ Natural and Created, and Conscience: And the Devil is called Belzebub, Prince of Devils, the Accuser of the Brethren: And this Devil, Satan, and Serpent made his Subjects call the People of GOD Bablers, Pestilent Fellows, Masters of Sedition, Ring-leaders of Sects, *Acts 24.* Turners of the World upside-down, a People that are Cursed and Unlearned, Ignorant, Schismaticks, Hereticks, Phanaticks; and these are them that rage so against the Light Within, *which doth give the Light of the Knowledge of the Glory of GOD in the Face of Christ Jesus,* and are so mad against the Heavenly Treasure in the Earthen Vessel, *1 Cor. 4.* And these are of the same Spirit that the Jews were in that said Christ (the Light) had a Devil, and by the Prince of Devils, cast out Devils to bind him: *36* *confessed The Devil did bind him* *37* *to bind him* *38* *I said I had cast out the Devil*

The Marks of a true Christian.

TO love one another, and to add to your Faith Virtue, to your Virtue Knowledge, which Knowledge is to know GOD and Jesus Christ whom he hath sent, this is Life Eternal; and to your Knowledge add Temperance, and to your Temperance add Patience, for that runs the Race, and obtains the Crown of Life; and unto Patience Godliness, in that Brotherly-kindness is known.

THE CATECHISM.

Scholar. WHO made the World ?
Master. GOD made the World and all things therein, and is Lord of Heaven and Earth, Gen. 1. 1. & 2. 17. 3.

Sch. Who Created Man ?
Mast. GOD made Man, and breathed into his Nostrils the Breath of Life, and he became a Living Soul, Gen. 2. 7.

Sch. In what Estate was Man Created in the Beginning.

Mast. In Holiness, Righteousness, Purity and Innocency, for in the Image of GOD was he made, placed in Paradise, and had dominion over all the Creatures, Gen. 1. 27. 2. 8.

Sch. What was the Image of GOD that Man was made in, was it from below, or from above ?

Mast. It was from above, from GOD, of his Image and Righteousness, Likeness and Holiness : the Image of GOD was not of the Earth from below.

Sch.

Sch. What was meant of that Rib, Eve was made off? Mast. A Rib is a Beam or Side-piece, which was part of the building of the whole Creation; So she was called Woman, because she was taken from Man, for Eve signifies Living, and she was the Mother of all Living. Gen. 2. 19. 3. 20.

Sch. What was the end of Man's Creation?

Mast. That he might Worship the LORD his GOD, and serve him only, Deut. 6. 13. & 10. 20. Matth. 4. 10.

Sch. In what is GOD Worshipped?

Mast. He is Worshipped in Spirit and Truth, John 4. 24.

Sch. What is GOD?

Mast. GOD is a Spirit, Infinite, Eternal, and unchangable in his Nature and Being, and is the Creator and Upholder of all Things.

Sch. What other Attributes are ascribed to GOD?

Mast. GOD is Light, and in him is no Darkness at all, for he dwelleth in Light, he is also Almighty, every where present, and seeth all Things, 1 John 1. 5.

Sch. What is it that gives the Knowledge of GOD? And where is he?

Mast.

Mast. The Light which shines in the Heart, it gives the Knowledge of the Glory of GOD in the Face of Christ Jesus, 2 Cor. 4. 6.

Sch. Did Man continue in that Estate wherein he was Created?

Mast. No.

Sch. How did he lose it?

Mast. By Sinning against GOD.

Sch. What is Sin?

Mast. Sin is the Transgression of the Law of GOD.

Sch. What Punishment did Sin bring upon Man?

Mast. He was turned out of Paradise; lost Communion with GOD, and was made liable to his Wrath and Displeasure, Gen. 3. 23, 24.

Sch. What is the Original of Sin?

Mast. Original is the Beginning, the beginning of Sin was the Devil.

Sch. Who destroys him?

Mast. Christ Jesus destroys the Devil and his Works, and through Death, destroys Death and the Devil, who has the power of Death, and the Seed of the Woman bruises the Serpent's Head, Gen. 3. 15.

Sch. To bruise, how is that?

Mast. It is to break to pieces, to Crush to

In break into Pieces and into Powder his Strength and Power. bates ed has .03M
 Sch. What Seed was that ? I said has
 Mast. Christ Jesus. ed has .03M
 Sch. Is not Christ the Redeemer of Mankind ?
 Mast. Yes, for Christ hath once sufficed for Sins, the Just for the Unjust (that he might bring us to GOD) being put to Death in the Flesh, but Quickened by the Spirit, and by his own Blood, he once entered into the Holy Place, and obtained Internal Redemption for us, 1 Pet. 3. 18.

Hebr. 9. 12.

Sch. How did Christ effect this great Work of Man's Redemption ?

Mast. By taking upon him, not the Nature of Angels, but the Seed of Abraham, and suffering the shameful Death of the Cross, was Buried, and Rose again the Third Day, Ascended up into Heaven, where he sits at the Right Hand of the Father, making Intercession for us, who is the One Mediator betwixt GOD and Man, *Mark 15. 46. Hebr. 2vch 6. 1 Tim. 2. 5.*

Sch. Was Christ's Blood shed for all ? And did he taste Death for every Man ? And was he an offering for the Sins of the whole World ?

1vch 10. Rom. 3. 24. 1 Tim. 2. 5.

sir Mast. Yes his Blood was shed for all Men, and he tasted Death for every Man, and he is a Propitiation for the Sins of the whole World, tho' some trample the Blood of the New Covenant under their Feet, and deny the Lord Jesus that bought them, *Hab. 2. 19. 1 John 2. 2. & Pet. 2. 1.*

Jn Sch. *How come we to partake of the benefit of Christ's Death and Sufferings?* *sd Mast.* By Faith in him, for we are saved by Grace through Faith, and that not of our selves, it is the Gift of GOD, *Eph. 2. 8.* *.81 Sch.* *How many Faiths are there? And which is the true one?* *.21 Q. 103 H.*

sir Mast. There is one Faith, and the true one is that which works by Love, and Purifies the Heart, and Justifies Thee, and Saves Thee, and gives the Victory of that which separates Thee from GOD, through which Faith thou hast access to GOD, in which Faith thou pleasest GOD, and hast affinity with him and them that please him.

od Sch. *How is this true Faith obtained?*

bs Mast. Faith comes by Hearing, and Hearing by the Word of GOD, *Rom. 10. 17.* *.21 Q. 103 S.*

sd Sch. *Where is this Word?* *.21 Q. 103 S.*

sd Mast. It is nigh in the Heart, and in the Mouth, that thou mayest do it, *Deut. 30. 14. Rom. 10. 8.* *.21 Q. 103 S.*

Sch. Is

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Sch. Is not Christ called the Word of GOD?
Mast. Yes he is that Word, that was
in the beginning with GOD, and was
GOD, and by whom all things were
made, and he had a Vesture dipt in Blood,
and his Name was called the Word of
GOD, John 1. Rev. 19. 13.

Sch. Some People call the Scriptures the
Word of GOD? What are they? Mast.
Scriptures signify Writings, the
Scriptures of Truth are the Words of GOD,
but they are not the Word of GOD, for
the Word of the LORD endureth for
ever, and was in the beginning with GOD
before any Scripture was written; so
this Title belongs only to Christ the Eter-
nal Word, whose goings forth have been
from of old, from Everlasting, Isa. 40. 8.
Mic. 5. 2.

Sch. For what end were the Scriptures
written? Mast. Whatsoever things were written
aforetime, were written for our Learning;
that we through Patience and Comfort of
the Scriptures might have Hope, Rom. 15. 4.

Sch. Wherein are the Scriptures profitable?
Mast. All Scripture given by inspiration of GOD, is profitable, for Doctrine,

for Reproof, for Correction, for Instruction in Righteousness, that the Man of GOD may be perfect and throughly furnished unto all good Works, and they are able to make wise unto Salvation through Faith, which is in Christ Jesus ; but no Prophecy of the Scriptures is of any private Interpretation ; for the Prophecy came not in old time by the Will of Man, but holy Men of GOD spake as they were moved by the Holy Ghost, 2 Tim. 3. 15, 16, 17. & Pet. 1. 20, 21.

Sch. Did Christ promise to come again to his Disciples ?

Mast. Yes, he said he would not leave them comfortless, but would come unto them, and would send the Spirit of Truth, who should lead them into all Truth, John 4. 18. & 16, 7, 13.

Sch. Are not the Father, Son and Holy Spirit all One ?

Mast. Yes there are Three that bear Record in Heaven ; the Father, the Word, and the Holy Ghost, and these Three are One, 1 John 5. 7.

Sch. Is there a Manifestation of the Spirit of GOD given to every Man ?

Mast. Yes, a Manifestation of the Spirit is given to every Man, to profit with all, 1 Cor. 12. 7.

Sch. Where

Sch. Where is this Spirit? Mast.

Mast. The Spirit is within in the inward parts, by which Spirit GOD is known: w. GOD is alway with us.

Sch. Does Christ Enlighten all Men? Mast. Yes he is the True Light, that lighteth every Man coming into the World, and by believing in this Light, Men become Children of the Light, and walk no longer in Darkness, for they have the Light of Life, John 1. 9.

Sch. Does the Grace of GOD appear unto all Men? Mast. Yes the Grace of GOD that brings Salvation, hath appeared unto all Men, teaching them that obey it, to deny Ungodliness and Worldly Lusts, and to live Soberly, Righteously, and Godly, in this present World, Tit. 2.

Sch. Seeing a manifestation of the Spirit is given to every Man, and all are enlightened, and the Grace of God that brings Salvation hath appeared unto all Men, why are not all saved? Mast.

Mast. Although GOD gives of his good Spirit to every Man; yet many rebel against and quench it, and they that do evil hate the Light, and many turn the Grace of GOD into Wantonness, and so the cause of

of their Destruction is of themselves, *Heb.*
2. 20. 26. *John* 3. 20. *Jude* ver. 4.

Soh. What is the Church of Christ a w
Mast. The People of GOD, whom he
hath purchased with his own Blood; it is
also said to be the Pillar and Ground of
Truth, and is in GOD the Father of our
Lord Jesus Christ, in *Tim.* 3. 15. v d bns

Soh. Who is the Head of the true Churc
Mast. Christ the dear Son of GOD is
the Head of the Body, the Church, from
which all the Body, by Joints and Bands,
having nourishment ministred, and knit to
gether, increaseth with the increase of
GOD. in *Col.* 1. 18. v d a 9. noitvls & signid
v Soho Who were Members of this Church,
or true Christians now has alreadyno
n. Mfso Duchs whou believe in Christ the
Light, and are led, and guided, by this
Light and Spirit. in *1 Cor.* 12. 12. v d 2

Soh. How many Officers has Christ in his
Church, the Teachers of the World tell us,
Christ has Threes. An other sayes he had

Mast. Yes Child he has many more
than three, sayis GOD signid A. v d M

In His Priestly Office, when he offered
up himself for the People in the whole
World, and sprinkles the Hearts and Con-
sciencies of this People with His Blood, to
cleanse

cleanse them from Dead Works, to serve the Living GOD, and so offer up, and present his Church without spot or wrinkle to GOD.

2. His Kingly Office is to subdue all the Enemies of Man, the Devil and all his Works, and to subdue all his Enemies under his Feet, and to give forth the Law of Love, of Life, of Spirit, and of Faith, and he to reign whose right it is, and to rule in the Hearts of his People by Faith, who is King of Kings, and Lord of Lords.

3. His Prophetical Office, Christ is a Prophet raised up like unto Moses, who is to be heard in all things, who speaks to you by his Spirit, and opens unto you by his Power, Spirit, and Light, things to come.

4. Christ hath the Office of a Bishop, to over-see thy Soul, Spirit, and Mind, that thou doit not go astray from him, who is Light and Salvation.

5. He hath the Office of a Shepherd, who puts his Sheep forth out of the Prison and Captivity of old Adam, and the Serpent out of the jaws of Death and the Pit, wherein there is no Water, and the Grave of old Adam, and out of his Ery-

ars and Thorns; and Christ goes before them as a Shepherd, and they know his Voice, and a Stranger they will not follow, and he brings them to the Pastures of Life, and to the Water and Spring of Life, where he feeds them and fills them abundantly, Christ doth, who is the Life.

6. He hath the Office of a Minister, to Minister Grace and Faith unto thee, and Glory and Faith and the Heavely Riches, and Light and Power, and Strength.

7. He hath the Office of a Teacher, whom GOD hath anointed to Preach (the Spirit of the LORD is upon him) to bind up the broken Hearted, to open the Eyes of the Blind, to set the Captive at Liberty, and the Prisoner Free, to teach thee the way of Life, Salvation, Holiness, and Godliness, the way of the Redeemed, the way of the LORD, which is perfect, and the way of the Just, which is a shining Light, distinct from the way of the Unjust, which is Darkness.

8. He hath the Office of a Physician, to heal thee of thy Sickneses and Infirmities, thy Deafness and Blindness, who is a Physician of value, Jesus Christ.

9. He

9. He hath the Office of a Mediator and Interceder, who Mediates and makes Intercession for thee to GOD, that thou may'st pass to GOD through him, who is able to save to the utmost.

10. He hath the Office of a Captain of thy Salvation, who Conquers the Devil and his Works, Death, and the Grave, who trains up and disciplines his Soldiers, with the Heavenly Armour, the Breast-plate of Righteousness, the Helmet of Salvation, and the Armour of Light, and shoes the Feet with the Preparation of the Gospel, and this Armour is Proof being tryed ; and the Arms are the Shield of Faith, the Sword of the Spirit, the Word of GOD, and Christ trains up his Soldiers to keep their Ranks in Righteousness, in Godliness, in Holiness, in Truth, in Life, that they may stand against Death, and Darkness, Unrighteousness, Unholiness, and the Power and Prince of it, but doth not wrestle nor war with Flesh and Blood ; but with Spiritual Wickedness the Rulers of Darkness in high Places, &c.

And many more Offices ; as thou readest the Scriptures thou wilt see, Child, as thou growest in Truth, that Christ hath for Christ is the Way ; the Truth and the

Life, and the Leader of People to GOD,
whom old Adam, and the Serpent led from
GOD.

Sch. *What is the Church Fellowship?*

Mast. They who are Members of the true Church have Fellowship with GOD, and with his Son Jesus Christ ; and by walking in the Light, have Fellowship one with another, and the Blood of Jesus Christ cleanseth them from all Sin, John r. 3. 7.

Sch. *How many Baptisms are there?*

Mast. One LORD, one Faith, one Baptism. Eph. 4. 5.

Sch. *Who is the Baptizer?*

Mast. Christ, for John is Decreased, and Christ is Increased ; that is the one Baptism that saves. He Baptizeth with the Holy Ghost, and with Fire ; who comes with his Fan and thoroughly purges his Floor ; and gathers his Wheat into the Garner, Luke 3. 16. 17. John 3. 30.

Sch. *What is the Wheat?*

Mast. The Wheat is the Seed of GOD.

Sch. *What is the Chaff?*

Mast. The Body of Death, and the Body of the Sins of the Flesh, and the Corruptions which must be all plunged down into the Fire.

Sch. *What*

Sch. What is that Jordan which John
Baptized in ?

Mast. Jor is a River, and Dan is Judg-
ment : He dipt them in the River so
called.

Sch. What are the Effects of the Baptism
of Christ ?

Mast. They that are baptized into Christ
have put on Christ, and being buried with
him in Baptism ; they also rise with him
through the Faith of the Operation of
GOD, who hath raised him from the
Dead, Col. 2. 12.

Sch. What other Privileges are true
Christians partakers of ?

Mast. They who open the Door of their
Hearts ; when Christ knocketh, he comes
in and Sup's with them ; and they with
him ; and he giveth them of his Flesh to
eat ; which is Meat indeed, and of his
Blood to drink, which is Drink indeed
whereby they come to have Life in them,
and are raised up at the last Day, for they
being many, are one Body, and are made
partakers of that one Bread, which cometh
down from Heaven, and this is the Com-
munion of Saints, Rev. 3. 20. John 6.
1 Cor. 17.

Sch. Who are the true Disciples of
Christ ?

Mast. They

Mast. They who deny themselves, and take up their daily Cross ; and follow him in the way of Regeneration, and such are crucified to the World ; and the World to them, *Matth.* 16. 24.

Sch. What is the Cross of Christ ?

Mast. The Cross of Christ is the Power of GOD ; and this is Foolishness to them, that perish and set up a Stone, Iron, or Wooden Cross, *1 Cor.* 1. 18.

Sch. Are there not diversities of Gifts among Christians ?

Mast. Yes there are diversities of Gifts, but the same Spirit, for when Christ ascended up on High, he led Captivity captive, and gave Gifts unto Men ; he gave some Apostles, some Prophets, and some Evangelists, and some Pastors, and some Teachers ; and they were to speak as the Oracles of GOD, and to Minister of the Ability which GOD gave them, *Eph.* 4. 1 *Pet.* 4. 11.

Sch. What is the work of the Ministers of Christ ?

Mast. The work of the Ministers of Christ was, and is for the perfecting of the Saints, and for the edifying of the Body of Christ, till we all come to the Unity of the Faith, and the knowledge of the Son of GOD, and

and unto a perfect Man, and to the measure
of the stature of the fulness of Christ, Eph.
4. 12, 13.

Sch. Are there not also Diversities of
Administrations?

Mast. Yes; there are differences of Ad-
ministrations, but the same LORD; and
there are diversities of Operations, but it
is the same GOD, who worketh all in
all, 1 Cor. 12.

Sch. What is the Ministry of Condem-
nation, which was Glorious? And what is
the Administration that exceeds it in Glory?

Mast. The Ministry of Condemna-
tion, was the Law that took hold upon
the outward Actions of Men and Women:
But the Ministry of Restoration that
exceeds it in Glory, is Christ that takes
away the Root of Sin, which the Fruits
of Sin proceeded from, and the Law took
hold upon the outward Action, which
Christ takes away the Root of, and so
makes the Root and the Branches Holy,
who destroys the Devil and his Works,
and bruises the Serpents Head: Christ
doth this, by whom all things were made
and created, who was glorified with the
Father before the World began, and
from Everlasting to Everlasting, the Be-
ginning

ginning and Ending, the First and the Last.

Sch. What is the good old way? And which is the new and living way? And which of these ways must we walk in?

Mast. The good old way was the way among the outward Jews, which they were to walking, but the new and living way is Christ Jesus; which all true Christians must walk in.

Sch. Who is the Christian Sabbath or Rest day? & sanctified day did you mention?

Mast. Christ Jesus, he that believeth hath entered into his Rest, and ceased from his own Works, as GOD did from his, and so Christ is the Sabbath, or Rest of true Christians, and there is Rest and Peace in him, but not in old Adam, Heb. 4. 10.

Sch. Is it not appointed for Men to Die?

Mast. Yes: it is appointed unto Men once to Die, but after this the Judgment, Neh. 9. 27. 100. 500. 1000. 10000. 100000. 1000000.

Sch. Is there not to be a Resurrection of the Dead? Can living men do wrong?

Mast. Yes: there shall be a Resurrection of the Dead, both of the Just and the Unjust, they that have done Good unto the Resurrection of Life, and they that have done Evil, unto the Resurrection of

of Condemnation, John 3:19. *As it is written.*
 Sch. What must be answered to such as ask, how the Dead are raised? and with what Body? *and ye shall tell them I shew unto you a mystery.*
Matt. At the sound of the Last Trumpet the Dead shall be raised incorruptible, and shall be changed; That which now sown a Natural Body, shall be raised a Spiritual Body, for Flesh and Blood cannot inherit the Kingdom of GOD, neither doth Corruption inherit incorruption, but GOD giveth a Body as he pleaseth him and to every man his own Body, *in Cor. 15:35.*
 Sch. Is not Christ to judge the World in the last Days? *and he will have judgment to himself.* Yes, GOD hath appointed a Day in which he will Judge the World in Righteousness, by the Man Christ Jesus, whom he hath raised from the Dead, who shall come in his Glory, and all his Holy Angels with him, and shall sit upon the Throne of his Glory; and all Nations shall be gathered before him, and he shall separate them one from another; as a Shepheard divideth his Sheep from the Goats; and will reward every one according to their Deeds done in the Body, whether they be Good or Evil: The Righteous shall enter into Eternal Felicity, and shall inherit

Inherit the Kingdom prepared for them: But the Wicked, and all those who forget GOD, shall be turned into Hell, and be cast into that Everlasting Fire, prepared for the Devil and his Angels; where the Worm dieth not, and the Fire is not quenched, *Act. 17. 31.* *Matth. 25. 46.*
16. 27. *Mark 9. 48.* *Psal. 9. 17.*

Sch. Why are the true Christians called Quakers in this Age? *I am not in the no Mast.* It is in scorn and derision, that they are so called; to render them and the Truth odious to the People, that so they might not receive the Truth and be saved. Yet Quaking and Trembling is no new thing; for thou mayst read of Quakers in the Scriptures, as in *Heb. 12. 2* said Moses said, I exceedingly fear and quake. And it is said, *Son of Man, eat thy Bread with Quaking, and drink thy Water with Trembling.* And when *Daniel* saw a Vision, a great quaking fell upon the Men that were with him; And *Habakkuk* his Belly trembled, and his Lips quivered, *Heb. 13. 16. q5.*

Sch. Sure those that scoffingly call the true Christians Quakers, never read these Scripturest; for they prove very plain, that there were Quakers in the Primitive times: But why do the People called Quakers say, Thee and

and Thou to a single Person ? Is that according to the Scriptures ?

Mast. Yes, it is the proper Language to a single Person, and according to the Scripture ; GOD said *Thee* and *Thou* to *Adam*, and *Adam* said *Thou* to *GOD* ; and People say *Thee* and *Thou* in their Prayers ; and it is the Pride in Peoples Hearts that cannot take that Language themselves, which they give to *GOD* : And *GOD* said *Thee* and *Thou* to *Moses*, and *Moses* said *Thee* and *Thou* to *GOD* again : *Jacob* said *Thee* and *Thou* to *Laban*, and *Laban* said *Thee* and *Thou* to him again ; and *Jacob* and his Sons said *Thee* and *Thou* to each other ; Gen. 43. to Chap. 49. And *Jeptsha*, who was a Judge in *Israel*, did *Thee* and *Thou* his *Daughter*, and she did *Thee* and *Thou* her Father the Judge again, Judg. 11. And when *Daniel* and the Three Children were before the King, upon Examination, they said *Thou* to the King ; and the Chaldeans did *Thou* the King, Dan. 3. And *Paul* did *Thou* King *Agrippa* : And many other Examples there be in Scripture ; but these are sufficient : And *Thee* and *Thou* in the Singular Number, and to be spoken to one, and *You* and *Ye* the Plural Number, and to be spoken unto more than one.

Sch. I am very well satisfied, that Thee and Thou is the proper Language to a sinful Person, and You to more than one; but the People called Quakers, will not put off their Hats, or Bow, nor give Flattering Titles to People; what Scripture bays they for That?

Mast. With GOD there is no respect of Persons; and James said, " if you have respect of Persons, you commit Sin, and are convinced of the Law as Transgressors; and in Job, Elihu said, " Let me not, I pray you, accept any Mans Person; neither let me give Flattering Titles unto Man; for I know not to give Flattering Titles, in so doing, my Maker would soon take me away. Ja. 2. 9. Job 32. 21, 22.

Sch. They say the People called Quakers deny the Scriptures?

Mast. No, they own the Scriptures more than any People, for they walk in the Light of Christ Jesus, and by following him, do witness the Scriptures fulfilled in them; and People that live in Sin, and that are guided by the Evil-Spirit, they are contrary to the Scriptures, and it is a Book sealed to them; and they who hate to be reformed, have nothing to do to speak of the Saints and Holy Men

Men of GOD's conditions, mentioned in Scripture.

Sch. The People called Quakers do not call their Days and Months; as other Professors do?

Mast. No, Professors and People are so far degenerated from Truth, That they have lost the very form of sound Words used by the Primitive Christians.

Sch. How did the primitive Saints call their Days and Months?

Mast. GOD made the World in Six Days, and rested the Seventh Day; and he called the Evening and the Morning the First Day, and the Evening and the Morning the Second Day, and the Third Day, &c. And Christ rose on the First Day of the Week; and they came to the Sepulcher when the Jews Sabbath was ended, on the First Day of the Week, and upon the First Day of the Week the Disciples met together: And in Ex. 12. 2. This Month shall be unto you the beginning of Months, it shall be the First Month of the Year to you: And in Ex. 16. Moses writeth, the Fifteenth Day of the Second Month, and the Scriptures say, the Third Month, and Fourth Month, &c.

Sch. Who invented those Names of Sunday, Monday, Tuesday, Wednesday,

Friday, Saturday, &c. &c.

day, Munday, &c. and calling the Months
March, April, May, &c.

Mast. The old Pagan Saxons in their Idolatry were the first, that brought in the Names of the Days after that manner, and these called Christians have retained them to this Day. The First Day of the Week they worshipped the Idol of the Sun, from whence came *Sunday*: The Second Day of the Week they worshipped the Moon, from whence came *Moonday*, or *Munday*; the Third Day they worshipped the Idol of the Planet Mars, which they called *Tuisse*, from whence came *Tuesday*, and from the Idol *Woden* came *Wednesday*; and from the Idol *Thor* came *Thursday*; and from the Idol *Friga* came *Friday*; and from the Idol *Sætur* came *Saturday*. And the Heathen called *Mars* the God of Battle, and from thence they called the First Month *March*. And *Venus* they called the Goddess of Love and Beauty, and from her Name in Greek (as some think) they called the Second Month *April*; and *Maja* a Heathen Goddess called *Flora*; *Flora* and *Cloris* were called the Goddesses of Flowers; unto *Maja* the Heathen Idolaters used to Sacrifice, from thence was the Third Month called *May*; and upon the First Day of the same Month they used to keep *Floralia*, Feasts to the

the Two Goddesses of Flowers (*viz.*) *Flora* and *Cloris*, & *Flora* was a Scrumpt in Rome, that used on the First Day of that Month, to set up a May-Pole before her Door, to entice her Lovers, from whence came May-Poles to be first observed: And from the Heathens Goddess *Juno* is the Fourth Month called *June*: And in honour to *Julius Caesar* a Roman Emperor, is the Fifth Month called *July*: And the Sixth Month took its Name *August*, in honour of *Augustus Caesar*; and *September*, *October*, *November*, & *December*, are called from the *Latins*. And one *Janus* a King of Italy, was for his Wisdom pictured with Two Faces, whom they honoured as God; and from this Name *Janus* was the Eleventh Month called *January*; And *Saturnus*, *Pluto*, *Februs*, were called the Gods of Hell, whom the Heathen said, had the rule of the Evil Spirits there, and from *Pluto*, *Februs* was the Twelfth Month called *February*.

Sch. Who have been the Ministers and Instructors of these People, that they are erred so from Scripture-Example? Let me have some Marks and Signs by which I may know the Deceivers and False Prophets?

Mast. The Marks the Scripture gave of Deceivers and False Prophets are these: I

shall set down in short, that thou mayst remember them the better.

1. They are such as bear rule by their Means. *Jer. 50. 31. Mat. 10. 19, 20.*

2. They are such as seek for their Gain from their Quarters, *Isa. 56.*

3. They seek for the Fleece, and make a Prey upon the People, *Ezek. 34. 1, 2, 3.*

4. They are such as Preach for Hire, and Divine for Money, *Mic. 3. 11.*

5. They cry Peace, so long as People put into their Mouths, but when any come to see them to be Deceivers, and cannot put into their Mouths; nor give them Gifts, then they prepare War against them, *Mic. 3. 5. Hos. 6. 9.*

6. They run when the LORD never sent them, and Prophesie Lies in his Name, *Jer. 14. 14.*

7. They stand Praying in the Synagogues: They love the uppermost Rooms at Feasts, and the chief Seats in the Synagogues, and love Greeting in the Markets, and to be called of Men Master, and they make them broad Phylacteries on their Garments, that they may be taken notice of; for they do what they do, to be seen of Men, and are proud and covetous, and they came of Cain's Stock, for they are full of

of Envy, and are in *Balaam's* way, who was erred from the Spirit of GOD, and received the Wages of Unrighteousness, and so do they; 2 Peter 2. Jude 11.

8. They are such as Sprinkle Infants, for which they have no rule in Scripture; and tell People it is an Ordinance of Christ; when it is but one of their own Inventions, and so are Lyars and Deceivers.

9. They tell People they shall never be free from Sin, while they live here.

10. They are made Ministers by the Will of Man, and Men uphold them: If thou meetest with them, and seest those Fruits brought forth by them, then beware of them; for they have got on Sheeps Clothing, but inwardly they are Raving Wolves.

Sch. *How may I know the true Ministers?*

Mast. I may give thee some Marks how to know them.

1. The true Ministers of Christ, as they have received the *Gifts* of GOD freely, so they Minister freely from the same, as good Stewards of the manifold *Grace* of GOD, and they do unto all Men, as they would have all Men do unto them.

2. They do not strive for Mastership, like the false Prophets; but are gentle

unto all Men, and apt to teach, patient in meekness, instructing those that oppose themselves, 2 Tim. 2. 22. that so the Church may be edified.

3.. The true Ministers have no Man's Person in admiration, because of advantage, but are Men of Sorrows, despised and rejected of Men, as Christ was; and they are not made Ministers by the Will of Man, but by Christ Jesus, and are blameless as the Stewards of GOD, not self-willed, nor soon angry, nor given to Wine; no Strikers, nor greedy of filthy Lucre. Tit. 2. 7.

4. And the true Ministers work was, for the perfecting of the Saints, for the edifying of the Body of Christ; and the true Ministers were not bred up Seven Years at the Colleges, as the Deceivers are now; but the LORD called Tradesmen to be Ministers; Moses was a Keeper of Sheep, and Jacob and David were Keepers of Sheep, and Elisha was a Plough-man, and Amos a Herdsman, and Peter and John Fishermen, and Paul a Tent-Maker.

Sch. The People called Quakers are mocked, hated, persecuted, and imprisoned; was it so with the People of GOD in former Ages?

Mast. Yes, the People of GOD were in

all Ages mock'd, persecuted, imprisoned, and sufferers. *Elisha* the Prophet was mock'd, and called Bald-Head. And the LORD sent his Messengers, rising up betimes, and sending them, because he had compassion on his People; but they mocked the Messengers of GOD, and despised his Words, and misused his Prophets; wherefore the Wrath of the LORD was against them, 2 Chron. 36. 15. And *David* was despised of the People, they laughed him to scorn, they shot out their Lips, and shaked their Heads at him: And in Psal. 69. 12. *David* said, *Sack-cloth is my Garment*, and I am become a Proverb to them, and I am the Song of the Drunkard. And Jer. 20. 7. *Jeremiah* said, I am in derision daily, every one mocketh me. And thou may'st read before how he was persecuted, and put in the Dungeon. And *David* said, The Wicked have waited for me, to destroy me, and they have laid a Snare for me. And *Job* said, I am as one mocked of his Neighbour: And said, The just and upright Man is laugh'd to Scorn, Job. 12. 4. And said, Now I am their Song; yea, I am their By-word; they abhor me, and spare not to spit in my Face. And in *Acts* thou may'st read, how *Herod* the King stretcht forth his Hand to vex some of the Church of Christ;

and how he killed James, and imprisoned Peter ; and how Paul and Silas had their Cloths torn off, and after they had received many stripes, they cast them into Prison, and a strict charge was given to the Goaler to keep them safely, who thrust them into the Inner Prison, and made their Feet fast in the Stocks : And above Forty of the Jews bound themselves under a curse, that they would neither Eat nor Drink till they had killed Paul. And in *Acts 22.* when Paul spaketo the People, some of them cryed, *Away with such a Fellow from the Earth ; for it is not fit that he should live.* And in *Acts 24.* *For we have found this Man a pestilent Fellow, and a mover of Sedition, and a Ring-leader of the Sect of the Nazarens :* And Christ himself was derided by the Pharisees, *Luke 16.* And Paul said, *Whosoever will live Godly in Christ Jesus, must suffer Persecution, for it is through many Tribulations we must enter into the Kingdom of Heaven.*

DUL A SUNDAY MORNING OR BAPTISMAL SERMON
WICH AND I GAVE IN 1682 WITH MARY WOOD, DUST
TIGHTENED, AND THE SEVEN YOUNG FOLK; BAPTIZED
AS A TESTIMONY OF FAITH IN CHRIST, SO I QUOTE
SOME OF ELLIS' PAPER ON THE BAPTIST.
SIR EDWARD BROWNE, OF CLOTHESFOLD, IN HIS
Proverbs,
THE

*Proverbs, which are short wise
Sentences, very necessary for
Children to Read and Learn.*

Chasten thy Son, whilst there is hope,
and let not thy Soul spare for his
crying, *Prov. 19. 18.*

He that spareth his Rod, hateth his
Son; but he that loveth him, Chasteneth
him betimes.

Every Child is known by his doing,
whether his work be pure, and whether it
be right, *Prov. 20. 11.*

Foolishness is bound in the Heart of a
Child, but the Rod of Correction shall
drive it far from him.

With-hold not Correction from thy
Child, for if thou beatest him with the
Rod, he shall not die.

A Child left to himself bringeth his
Mother to shame.

The Father of the Righteous shall great-
ly rejoice; and he that begetteth a wise
Child, shall have joy of him.

Better is a Poor and wise Child, than
an old and foolish King, who will no more
be admonished.

Confidence

Confidence in an unfaithful Man in time of trouble, is like a broken Tooth, and a Foot out of joyn.

A Wise Son maketh a glad Father, but a Foolish Son is the heaviness of his Mother.

Apply thy Heart to Instruction, and thine Ears to the words of Knowledge.

Whoso loveth Instruction loveth Knowledge; but he that hateth Reproof is brutish.

He is in the way to Life, that keepeth Instruction; but he that refuseth Reproof, erreth.

The Commandment is a Lamp, and the Law is Light, and Reproofs of Instruction are the ways of Life.

He that refuseth Instruction, despiseth his own Soul; but he that heareth Reproof getteth Understanding.

A Proud Look, and a Lying Tongue the LORD hateth.

Wisdom is the Principal thing; therefore get Wisdom; and with all thy gettings get Understanding.

Walk in the way of good Men, and keep the Paths of the Righteous,

Prov. 2. 20.

Better is a Poor and wise Child than a Rich King, who will give no good Directions.

Confidence in a Poor and wise Child is better than a Rich King, who will give no good Directions.

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Directions to Read and Spell truly.

Observe, that the first Letter of all Proper Names and beginning of Sentences, are to be great Letters.

A Diphthong is the sounding of any two or more Vowels together, without any Consonant between them ; they be commonly used in words of one Syllable, there are nine Diphthongs.

ai, or ay, as in Maid, may.

au, or aw, as Laud, Law.

ea, as Earth.

ee, as Seed.

ei, as Heir.

eu; or ew, as Feud, Grew.

oi, or oy, as Cōi, Boy, Joy.

oo, as good.

ou, or ow, as Loud, Low.

A Consonant is a Letter that maketh a sound with a Vowel.

A Syllable is a perfect sound, made sometimes of Vowels only, and sometimes of Vowels and Consonants ; no Syllable hath above Eight Letters in it, as Strength, neither hath any Word above Seven Syllables in the English Tongue, as Red-cow-dei-hat-ton.

Observe how many Vowels there are in a Word, so many Syllables it hath in it, as in *Re-con-ci-li-a-ti-on*, except the Word end in *e* or *es*, as in *have* and *James*; or if there be a Diphthong in it, as in *may* or *your*; after *q* is always *u* with another Vowel, as in *quick*.

*After true Spelling, these Seven Points
are to be Observed in Reading, for
keeping the Sense.*

(.) A *Comma* is a little stop or breathing, as, *Behold, O LORD.*

(;) A *Semi-colon* is a longer stop or breathing; as, *for I am in Distress;*

(:) A *Colon* is commonly put in the middle of a Sentence; as *my Bowels are troubled: my Heart is turned within me, for I have grievously rebelled:*

(.) A *Period* is a full stop, and is put after a full Sentence; as, *Abroad the Sword bereaveth, at Home there is a Dearth.*

() A *Parenthesis* is when some Words may be left out, and yet the Sentence perfect; as, *For I know that in me (that is, in my Flesh) dwelleth no good Thing—— for his Letters (say they) are weighty and powerful, &c.*

(?) An

(:) An *Interrogation* is put always after a Question asked, as, *Is Christ divided? Was Paul Crucified for you? or, were you Baptized in the Name of Paul?*

(!) An *Admiration* is a Note of Wondering or Crying out; as, *O the depth of the Riches, both of the Wisdom and Knowledge of GOD! How Unsearchable are his Ways, and his Judgments past finding out!*

Directions for Notes.

A .3

| | | | |
|------------------------|---|------------------------|-----|
| 1 An <i>Asterism</i> | * | 8 An <i>Index</i> | 13 |
| 2 An <i>Hyphen</i> | - | 9 A <i>Parenthesis</i> | () |
| 3 A <i>Caret</i> | Λ | 10 A <i>Crotchet</i> | [] |
| 4 An <i>Obelisque</i> | † | 11 A <i>Section</i> | § |
| 5 A <i>Separation</i> | — | 12 <i>Parallels</i> | |
| 6 A <i>Quotation</i> | " | 13 A <i>Paragraph</i> | ¶ |
| 7 An <i>Apostrophe</i> | , | | |

The Explanation.

A .Q

1. **A** N *Asterism* (*) or *Little Star*, is frequently used, when any Sentence or History is alluded to, or may be compared with another.

2. An *Hyphen* or *Division* (-) is for Connexion, or a note of Union (as a Burnt-Offering.)

3. A *Caret* (Λ) is used to mark where Words

Words that are left out and interlined, ought to come in.

4. An *Obelisque* (+) is generally used to refer from the Substance to the Matter in the Margin, in comparing the signification of the Word in several Languages.

5. A *Separation* (-) divides or directs to a Word, which is half in one Line, and half in another.

6. A *Quotation* ("") is, when a Party borrows or cites the Words of another, they being expressly the same.

7. An *Apostrophe* (') is the cutting off a Vowel for shortness, and is most commonly used in Verse.

8. An *Index* (I^c) whatsoever shews or directs, is used to point at, and mark out some notable Sayings, or the stress of the Matter.

9. A *Parenthesis* () denotes the inclosed Words to sound somewhat different from the rest, which indeed are properly Sense without them, and altogether coherent, but the expression of the matter not altogether so plain and effectual.

10. A *Crotchet* [] differs little from a *Parenthesis*, and is frequently used when some extraordinary Word is to be noted.

11. A *Section* (§) is, when a large Discourse

course or Treatise is divided into many Parts.

12. *Parallels* (II) are placed to compare the Significations of several Texts, or Interpretations of Words of divers Languages, bearing one and the same meaning, though somewhat different in the Expression.

13. A *Paragraph* (¶) is an intire Sentence, whatsoever is comprised in one Sentence, and refers not to any thing in another.

Hard Words used in our English Tongue Explained.

Abba, an Hebrew Word, signifying Fa-ther.

Abbreviate, to make short, to abridge.

Abnegation, a stiff denying.

Abortive, that which is untimely born.

Absolve, to pardon, or acquit.

Abruptly, by piece-meal, out of order, without observing of due Circumstance.

Absolution, Pardon.

Accurate, curious, exact, studiously done.

Accent, the raising or letting fall of the Voice, Pronunciation.

Acerbity, sowerness.

Acieve.

Accomplish, to perform or bring to pass.

Adopt, to choose or take for his Child.

Alienate, to estrange.

Alien, a stranger.

Allegory, a Sentence which must be understood otherwisc than the literal Interpretation sheweth.

Alpha, the first Letter in the Greek, wherefore it is sometimes taken for the first or chief in any thing.

Amplifie, to enlarge.

Anathema, cursed.

Animate, to encourage.

Affinity, kin by Marriage.

*Antichrist, an Adversary to Christ; it is compounded of the Greek Proposition, *Anti* and *Christus*, which signifies, contrary or against Christ.*

Antidote, a Medicine against Poyson.

Antipathy, a contrariety or great disagreement of Qualities.

Antiquary, one studious in Matters of Antiquity.

Aphorism, a short Sentence briefly expressing the Properties of a Thing.

Apocalypse, Revelations.

Apocrypha, that which is hidden, and not known, doubtful or not of Authority.

Apostacy, a revolting, or falling away from the true Religion.

Apostle,

Apostle, one sent in Message; **Am-**
bassador.

Ambassador, a Messenger; a Missionary.

Apparent, clear or manifest; open; bold.
Atheist, One that believes there is no
GOD.

Autumn, Harvest-time; one of the Four
Quarters of the Year.

Belzebub, an Hebrew Word compound-
ed of **Bel**, which in that Language signi-
fies an Idol, and **Zebub** a Fly; so that **Bel-**
zebub signifies the Idol of Flies; common-
ly the Devil is called by that Name.

Ballance, a pair of Scales;

Baptism, dipping or plunging.

Blasphemy, Evil-speaking.

Bishop, Overseer.

Calumniate, to slander; to accuse one
falsly.

Canonical, approved by common or Ex-
act Rule.

Chorography, the Description of a Coun-
try.

Chronologer, one skilfull in Chronicles.

Chymist, a Physician following the me-
thod of Paracelsus; old friends to oil, salt
no Circumcisile, to cut off the Fore-skin.

mid

G

Circumcisus,

- Circumvent;** to compass in, to deceive one craftily, or to prevent.
- Commiserate;** to take Pity or Compassion upon any.
- Concise;** brief, short, cut off.
- Condign,** worthy, due, deserved.
- Captivate,** make subject.
- Catholic,** universal.
- Conscience,** the Testimony or Witness of ones mind and knowledge.
- Center,** the midst; in which Part to be.
- Celestial,** Heavenly.
- Circumference,** round circuiting.
- Commodious,** profitable.
- Compendious,** short.
- Confiscate,** forfeiture of Goods.
- Conjunction,** joining together.
- Consecrate,** to make holy.
- Contemplation,** Meditation.
- Corporal,** Bodily.
- Congruity,** good agreement.
- Consanguinity,** Kindred by Blood & Birth.
- Consolatory,** comforting.
- Consolidate,** to make firm or strong.
- Contribute,** to give with others, to allow as others do.
- Cosmography,** an Art teaching the Description of the whole World.
- Critic or Critical,** one that taketh upon him

him to censure other Mens Acts or Works written.

- Deacon*, one over-seeing the Poor.
- Decline*, fall away.
- Deity*, the God-head, divine Nature.
- Derivation*, taking from another.
- Delusion*, deceiving or mockery.
- Desist*, leave off.
- Diabolical*, Devilish.
- Disciple*, a Scholar, one that learneth.
- Discomfit*, put to flight.
- Digression*, going from the matter.
- Derogate*, to diminish or disable.
- Deplore*, to bewail.
- Domestical*, at home.
- Divine*, Heavenly.
- Disconsolate*, uncomfortable, sorrowful, comfortless.

E

- Ecclesiastical*, belonging to the Church.
- Edit*, Commandment.
- Edifice*, building up.
- Education*, bringing up.
- Effusion*, pouring forth.
- Egress*, going forth.
- Election*, choice.
- Elevate*, lift up.
- Effigies*, an Image.

- Einity*, hatred.
- Essence*, substance or being.
- Evangelist*, bringer of good News.
- Eunuch*, gelded.
- Exclaim*, cry out.
- Etymology*, the true derivation of a Word.
- Exile*, banish.

F

- Fallacy*, Deceit.
- Fervent*; hot.
- Finally*, lastly.
- Fragility*, brittleness.
- Fraternity*, Brother-hood.
- Function*, calling.
- Future*, time to come.
- Frustrate*, make void.
- Furious*, raging.
- Fugitive*, Run-a-way.

G

- Genitor*, a Father or begetter.
- Geographer*, a Describer of the Earth.
- Gospel*, glad Tidings, good News.
- Gradually*, by degrees.
- Gratifie*, to pleasure.
- Gratis*, freely.

H

- Habitable*, able to dwell in.
- Hallelujah*, Praise to the LORD.

Helmet,

- Helmet, Head-piece.*
- Homage, Worship.*
- Hypocrite, a Dissembler.*
- Hymn, a Song.*
- Iesus, a Saviour.*
- Ignominy, Reproach.*
- Illegitimate, unlawfully born.*
- Illusion, Mockery.*
- Immortal, Everlasting.*
- Impediment, let or hindrance.*
- Infinite, without Number.*
- Institute, appoint.*
- Insolent, Proud.*
- Intermission, ceasing.*
- Immediate, next or presently following.*
- Interrogation, Question asking.*
- Instigation, provoking.*
- Introduction, entrance.*
- Invincible, not to be overcome.*
- Jubilee, Year of Joy.*
- Laud, Praise.*
- Latitude, breadth or wideness.*
- Legible, easie to be read.*
- Lascivious, wanton.*
- Laxative, loose.*
- Longitude, length of a place.*
- Loyal, Obedient.*

Luxurious, riotous, excessive, vanish

M

Magician, using Witchcraft.

Magnanimity, of a great mind.

Magnificence, Sumptuousness.

Maranatha, accursed.

Moral, pertaining to manners or Civility.

Moralize, to give the moral sense and interpretation of any thing.

Mortal, deadly, brings in death.

Minister, a Servant.

Ministry, Service or Charge in any Employment.

Magnitude, Greatness.

Major, the greater.

Melody, Harmony, sweet Singing.

Method, order.

Meritorious, that deserveth.

Modern, of our times.

Modest, sober.

Moment, weight or sudden.

Morality, civil behaviour, good manners.

Motive, cause moving.

Mortifie, kill.

Munition, defence.

Mutable, changable.

Mystical, secret, hidden.

Narration, declaration.

Native, born.

Necromancy, Black-Art.

Neuter, of neither side.

Notify, give knowledge.

Negative, that denies or gainsays.

Novice, a young Scholar.

Nominal, of or belonging to a Name.

Notion, knowledge.

Nutriment, nourishment.

Novelty, newness.

Numeration, numbering.

Obligation, duty.

Oblation, offering.

Obscure, dark.

Obdurate, hardened.

Obstruction, stopping.

Oblivious, forgetful.

Omnipotent, Almighty.

Original, beginning.

Ostentation, boasting.

Oracle, a Speech from GOD.

Overplus, more than needful.

Paradise, a place of Pleasure.

Paraphrase, Exposition.

Parable, similitude.

- Patriarch*, chief Father.
Page, the side of a Leaf.
Parabolical, belonging to a Parable.
Perpetuity, Eternity.
Pervert, subvert or destroy.
Phanatic, a Mad-man.
Philosopher, a lover of Wisdom.
Premeditate, to muse and think on a thing before-hand.
Permission, a sending forth an allowance.
Predestination, fore-appointment.
Procreate, to engender, to beget.
Prodigy, a Wonder.
Prohibition, a forbidding.
Proposition, a Sentence.

R

- Radical*, of or belonging to a Root.
Rational, reasonable.
Regeneration, new Birth.
Reprobate, Wicked, cast out of GOD's Favor.
Repugnant, contrary.
Repute, account.
Rudiment, first Instruction.
Retrograde, to go backward.
Reverential, that doth Reverence.
Rhetoric, the Art of Eloquence.
Rupture, Breach.

Saint H. his bris ono lo auwimis. **Sabbath, Rest.** A ono aid lo quanlo
Sanctification, Holiness.

Schism, breach.

Schismatic, one that makes a Schism.

Scholastic, Scholar like. bto W mngn

Scripture, writing. 2 sdn ui ssdian we
Sovereign, chief.

Subscribe, write under.

Subtract, take from. know s M A

Superior, higher.

Superlative, highest degree. sdn , with

Tabernacle, a Pavillion or Tent.

Temporary, for a time.

Terrestrial, earthly.

Tenure, hold.

Termination, ending.

Timorous, fearful.

Theology, Divinity.

Tautology, repeating the same thing.

Transcendent, surpassing.

**Transfiguration, a turning into another
shape,**

Typical, Mystical.

Vacant, empty, void.

Verbatim, Word by Word.

Vileife, to make of no Reputation.

Vivat, lively.

Una-

*Unanimous, of one Mind and Heart.
Voluntary, of his one Accord and Will.*

*Directions for true Spelling, and writing
English Words, which are alike in sound,
yet unlike in the Signification.*

A *NN, a Woman's Name ; An Eye
for an Eye.*

Alter, change ; Altar for Sacrifice.

Allay, affwage ; Alley, a narrow Passage.

*Alts, deed ; Ask the Carpenter for his
Ax.*

*Are, be ; Air, Element ; Heir to an
Estate.*

Accidence, Book ; Accident by chance.

Ant, Pismire ; Aunt or Uncle.

Assistants, helpers ; Assistance, help.

*Appear, shew thy self ; A, Peer of the
Realm.*

Arrass, Tapestry ; Arise up.

Awl, to bore with ; All, every one.

B.

*Baal, an Idol ; Ball for play ; Bawl, cry
out.*

Bare, naked ; Bear, carry ; Bier for Corps.

Bar

Baron,

Baron, of the Realm ; *Barren*, unfruitful.

Barbara, a Woman's Name ; *Barbary* a Country ; *Barberry*, a Fruit.

Base, vile, bad ; *Bass*, a Viol.

Boughs, Branches ; *Bows* bends ; *Bowz*, quaff.

Boyl, a Sore ; *Boil the Pot*.

Band, to bind with ; *Bond*, an Obligation.

Boul, to drink in ; *Bowl* to trundle.

Burrough, a Town ; *Burrow* for Conies.

Barm, Yeast ; *Balm*, an Herb.

Buy, with Money ; *By* and *By*, anon.

Berry, a Fruit ; *Bury the Dead*.

Barly, Corn ; *Barely*, Poorly.

Best, not worst ; *Beast*, an Horse &c.

Bark, as a Dog ; *Barque*, a small Ship.

Bad, naught ; *Bade*, bid.

Blew, blow ; *Blue Color*.

Bald, without Hair ; *Bauld*, cryed ;

Build, a House.

Bore, a hole ; *Boar*, a Beast.

Brute, wild ; *Bruit*, report.

Bred, up ; *Bread*, to eat.

Beacon, Lights for warning ; *Bacon* to eat ; *Baken* in an Oven.

Buoy of an *Anchor* ; *Boy*, a Male Child.

C. a Miss Name ; C. a Mrs Name ; C. a Wife.

C

- Cab* by Name ; *Caul* of the Liver.
- Cannons*, *Guns* ; *Canons*, *Rules*.
- Censure*, *Judge* ; *Censer* for Sacrifice.
- Cellar* under Ground ; *Seller* of Goods.
- Chare*, a Work ; *Chair* to sit in ; *Cheer* or *Cheat*, Food.
- Clark*, a Man's Name ; *Clerk*, a Clergy-man.
- Coller*, a separator ; *Color*, blew, red, &c.
- Copies* to write ; *Copice*, a Wood.
- Cost*, or *Charge* ; *Coast* of the World.
- Clause*, or *Sentence* ; *Close*, fasten together.
- Collar*, Neckband ; *Choler*, Anger.
- Currents*, Streams ; *Currans*, Fruit.
- Causes*, Reasons ; *Causeys* to go on.
- Cough't*, did Cough ; *Caught*, lay hold.
- Cousin*, Kinsman ; *Cozen*, cheat.
- Cold* as Ice ; *Could* not do it.
- Counsel*, advice ; *Council*, Assembly.
- Cruel*, severe ; *Crewel*, to sew with.
- Coat* to wear ; *Quote* mention.
- Coomb*, four Bushels ; *Comb* for Hair.
- Chord* in the Mathematicks ; *Cord*, to bind with.
- Cox*, a Man's Name ; *Cocks*, Fowls.

D

D

- Dam, stop up ; Damn, condemn.
 Dear, costly ; Deer, Venison.
 Doe, a Female ; Dough, Paste.
 Done, acted ; Dun, color.
 Devise, think ; Device, Invention.
 Due, debt ; Dew, Rain.
 Disease, Sickness ; Disseise, put off. De-
 gase, Death.
 Desart, Wilderness ; Desert, deserted.
 Deep as a Well ; Diep, a Town.
 Dost, for doest ; Dust and Ashes.

E

- Ear of the Head ; Tear, 12 Months.
 Eaten, devoured ; Eaton, a proper
 Name.
 Earn at Work ; Yern, have pity.
 East or West ; Feast, Barm.
 Eminent, great ; Imminent, ready to fall.
 Eldar, a Tree ; Elder of the Church.
 Excess, riotous ; Access, draw near.
 Endue with Virtue ; Endow, enrich.
 Easter, a time ; Esther, a Woman's Name.

F

- Fain, carelessly ; Feign, counterfeit.
 Fare, diet ; Fair, comely ; Farr, or
 Market.
 Fens, low Ground ; Fence about.
 Fir, Tree ; Fur, Gown.

Fillip

Clyfford

Fillip with a Finger ; *Philip*, a Name.

Foul, filthy ; *Fowl*, a Bird.

Feed, eat ; *Fee d*, hired.

Fate, fortune ; *Fat*, fleshy ; *Fat* for a Brewer.

Find, seek ; *Fined* by a Court.

Forth, abroad ; *Fourth Day*, &c.

Furz, bush ; *Furs*, hairy.

Frances, a Woman's Name ; *Francis*, a Man's Name.

Froze with Cold ; *Frize*, Cloth.

Fright, amaze ; *Freight*, laden.

Fly, an Insect ; *Fle* from Enemies.

Flea, a Vermilion ; *Flee* as a Bird.

Flower to Smell ; *Flour* to make Bread,
Floor, Pavement.

Form of Word ; *Fourm* to sit on.

Fit of an Ague ; *Feet* to walk.

Father of a Son ; *Feather* of a Bird.

G

Grace, favor ; *Grass* for Cattle.

Groan in Spirit ; *Grown* in Stature.

Garden or Orchard ; *Guardian*, keeper.

Ghost, or Spirit ; *Goest*, or walkest.

Galls, a Fruit ; *Gauls*, Sores.

Gilt with Gold ; *Guilt* of Sin.

Guess, think ; *Guest*, Visiters.

Gentle, tame ; *Gentil*, or Maggot.

Gentile, Heathen.

Glister like Gold ; Glyster of a Physician.

Groce, 12 Dozen ; Gross, Fat.

Hare and Hound ; Hair of the Head.

Hear, hearken ; Here, in this place.

Hear'd for heared ; Hard as a Stone ;

Herd of Cattle.

Hart, a Deer ; Heart and Soul.

Hallow, Sanctifie ; Hollow with holes.

Holy Men ; Holly and Ivy.

Homely, Religion ; to read Homilies.

Hire, Wages ; Higher, above.

Hole, hollowness ; Whole, entire.

Holy, sacred ; Wholly, altogether.

Home, House ; Whom, what Man ; Holm,

Holly.

Hue, colour ; Hem, or ch^t ; Hugh, a

Man's Name.

Hymn, of Praise ; Him, that Man.

Hoop a Tub ; Whoop and Hollow.

Hiss, deride ; His, him.

Hill, Mountain ; Heel of a Foot ; Heal,

cure.

Haven for Ships ; Heaven for the Godly.

Hail and Snow ; Hole, draw.

Host, an Army ; Hoste for Lodgers.

Hose to wear ; Whose, of whom.

Hoof of an Horse ; Huff, swagger.

I Vowel.

I, my self ; *Eye* to see with.

Idle, lazy ; *Idol*, an Image.

I'll, for I will ; *Isle*, an Island.

Inn, to lodge ; *In* this place.

Instant, moment ; *Instance*, example.

Incite, stir up ; *Insight*, skill.

Ire, anger ; *Eyer*, a seer.

Iron, or *Steel* ; *I ran* or *went*.

Impudent, bold ; *Impotent*, lame.

J Consonant.

Jer, up and down ; a *Jear*, Stone.

Foynter, a Tool to work with ; a Woman's *Foynture*.

Jerking, a Horse, in a Leathern *Jorkin*.

K

Kill, destroy ; *Kiln* for Bricks.

Kiss with the Mouth ; *Ciss*, Sam's Father.

Knob tyed ; *Gnatt*, or Fly.

Chunnel, a Gutter ; *Kennel* for Dogs.

Knees of the Body ; *Neeso*, or Cough.

L

Latin, Roman ; *Latten*, Tin.

Lines, to rye or read ; *Loyns* girded.

Leper, a Leprous Man ; *Leaper*, Jumper.

Lessen, makes less ; *Lesson*, Lecture.

Lower, below ; *Lowr*, look sowl.

Low, of Stature ; *Lo*, behold.

Lead,

- Lead, Metal ; *Lod* by the Hand.
 Leaf, the little one ; *Lest* for rest.
 Loose, unty ; *Lose* and gain.
 Loath, abhor ; *Loth*, unwilling.
 Light and dark ; to *Light* on, or rely on.
 Limb of the Body ; *Lima* draw ; *Lime* for Mortar.
 Long, desires ; *Lingy*, and Heart.
 Lettice, a Woman's Name ; *Lettuce*, an Herb ; *Lettise*, a Window.
 Lets, of Wine ; *Leef* put of Pocket.
 Luster, Women ; *Blustre*, brightness.
 Manner, fashion ; *Manner*, House
 nure the Ground.
 Marten, a Bird ; *Martin*, a Man's Name.
 Meat, Food ; *Mete*, measure ; *Mett*, come together.
 Might, Power ; *Mite*, Indian Cow.
 Moat, a broad Ditch ; *More*, a small thing ; *Moth*, in Cloth.
 Moan, lament ; *Mowm*, cut down.
 More than they ; *Moor*, a Black.
 Mary, a Woman's Name ; *Marry*, wed.
 Marrow of the Bone.
 Moles in the Earth ; *Moulds* to cast in.
 Millions, a Number ; *Melons* that grow.
 Mews for Hawks ; *Muse* think.
 Mortar to build with ; *Morter* and Pestle.
 H Meads,

Parson of a Parish ; Person, that Man
in **P**late, **R**oom ; **P**rofess, a Disc. **W**ith
Pole for **H**ero. ; **P**ost the **H**eadbird & to
Past, gone. ; **P**astor, **D**ouglas, the **A**ncient
Principal; chief ; **P**rinciple in Religion.
Priest and **M**onk ; **P**riests, or Queen.
Profite, **v**alue ; **P**riest, **h**owever in **K**ing
Poor, needy ; **P**ore of the Body ; **P**ost
; **P**rofessor, **c**harmend by **P**reys of **S**tafford
Pillars, to bear up ; **P**illows in **I**tem
Profes^sorship ; **P**layer, **P**ost-tellurian
Poisonous Water ; **P**ower, **M**ighty ;
Provin^cer Conqueror ; **P**laysport,
Promised **V**ictory, **V**ain ; consider
Praise, **q**uietness ; **P**rofessor, **S**ometime A
Pastor of **G**ordon ; **P**ledge of a **N**ack.
Profound, **C**ispey ; **P**rofound, **im**measurable.
Pain, **s**orrows ; **P**ainful-colour
Prophet, **o**ffer ; **P**ain, **w**ithout weight.

Particular, **f**allbowe ; **P**arting off a **G**lass.
Parties for **f**ear ; **P**articular, **s**ecrecy.
Passionate, **H**appy ; **P**assionate ill **N**ame.
Pause, **s**ongmen, **S**ilence, **w**holely ; **P**ause,
be still. ; **P**ause, **s**ongmen ; **P**ause, **C**ause.
Pawn, a **B**ird ; **P**aw, conquer.
Pawsey, a **C**ity, **P**awsey before **W**indat.

*Rain, Water ; Reign of a King ; Ruin
of a Bridle ; Reins and Loyas.* 102-103

Rise, advance ; Rise, Carn.
Rise, lift up ; Roy of the Sun
Rise in an House ; Rome, a City . . .

*Red in color; Read in a Book; Red
that grows. It adds to others; When you*

*Row the Boat; Row of a Fish, or Buck;
Row of Trees. W.F. : QU TEST OF VOL. IV*

Rancid, Envy; Ranker, stronger. 179

Rind of the Tree of the Rhine, a River.

*Rite, a custom; Right and wrong;
Write with a Pen; Wright Workman.*

A Rose, a Flower; A Rose, did arise;

Rough, rugged; Huf, Neck-band. 1
Beneath the Bellies. W. 1000 ft. H. 1000 ft.

*Rung the Bells & waving his Hands.
Back for feeding." Watch the Sea.*

*Rack, for feeding; Wreck at Seaside
Ranrie so fine; A noise of Sedition.*

Rye, Corn; Wry—crooked.

Rime, a mist; *Rymie*, in Verse.

Road, High-way, Rode, did Ride, Rhode,
a proper Name; by Rose, by Hart.

Roz, in Writing, Royal tumbler.

Royal, Kingly, Royal, a Goyd.

Reason, Cause ; Raisin, a Fruit.

Savor, gaines; Savour, smell; Saviour
Christ.

- Save, keep; Salve for a Sore.*
Saws to Saw with; Sance to cut.
Sea, Ocean; Seize, lay hold.
Sects, divisions; Sex, one sort held to
Sense, hear, see, etc. Since such a time,
Ship at Sea; Sheep, a Beast.
Sight, view; Circumsummon; Site, Sci-
tuation.
Sink down; Cinque, fine.
Show, let see; Show to wear.
Sloe, a Fruit; Slough, Quagmire.
So, thus; Sew with a Needle.
Sole of a Shoe; Soul and Body.
Sore, painful; Soar, on high; Swore,
did Swear.
Sound, whole; Swoon, faint away.
Slight, despise; Sleight of hand.
Shire, a County; Sheer with Sheers;
Share, a part.
Snocor, help; Sucker, young Plant.
Sun that shines; Son of a Father.
Some part; Sume of Money.
Steed, a Horse; Stead, Services.
Stair, a Step; Stare with the Eyes.
Suite, of Apparel; Suit at Law.
Cease, leave off; Assess, Tax.
Sphere, a Globe; Spear, or Sword.
Stains, and Spots; Seales, a Town.
Steel, a Metal; Seal, as a Thief.

Songht, did seek; *Whit*, evident. *Wit*.

Suit and *Neefall*; *Suer*, at Law.

Seal, or *Print*; *Seal* for a *Ship*; *Seal*, for *Mondy*.

Sins and *Tangents*; *Signs* and *Wonders*.

Then, at that time; *Than* in comparison.

Tame, not wild; *Thawels*, a River's Name.

Tongs for the *Bine*; *Tongles*, Languishes.

Time of the *Day*; *Thyme*, and *Hosh*.

There, in that place; *There* of them.

To, or go to a place, *Toe* of a *Foot*.

Tow ~~is~~ *spin*, Turn the *Ship*, *Tow* much for one, *Tow* in *trouble*,

Through, hast, *Through*, *thadow*.

Tax or *Tribute*, *Tacks* and *Nails* and

Twarke, a Book, *Treatise*, *Massace*.

Train, tailing, *Train*, traineys,

Tomb, Sepulcher, *Time* of a *Book*,

Tell the *Truth*, *Tell*, until,

Tours, bad *Corn*, *Tours* of the *Eyes*.

Title, *Name*, *Title*, small part,

Tale, a *Story*, *Tale* of *No* *Benefit*,

Shows to *you*, *Tea*, *Tea* a *George*,

Why, enjoy, *Why*, not *Wains*.

Ure, practice, *Ure* and *Uasor*, *Uur*, of you.

Kain, idle, Kain of Blood.

Vial, a Glass, Vial, for Mutton.

Vitals, Spirits, Vituals, Blood.

Vail, to cover, Vail, or Valley.

Volt, Voice, Vault under Ground.

Waff thou, Waffe, Igend, Waff, the middle.

Were, was, Wear Clothis, Werte Goods.

Wait, expect, Werthe, Burden.

Way, Road, Weigh in Scales.

Wrist of the Hand, Wras, out of Place.

Weather, fair or foul, Weather, depecting Whether he will or not, Whether wear he.

Woad, Dyers Weed, Woad of Straw.

Walter, a Man's Name, Walter to wall.

Wretch, miserable one, Reach, come at.

Wheat, Corn, Whet, make sharp.

Window for light, Winder, that windeth.

Yew, Tree, Yow, ye, Ewe, Sheep.

Ye, yee, you, Tea, yes.

Yeoman, next to a Gentleman, Teamen.

Yard, three Foot, Tard, Back-side.

Yarrow.

*Proper Names in Scripture, with their
Signification in English.*

Aaron, a Teacher. Abda, a Servant. Abd-
iel, a Servant of God. Abdi, my Ser-
vant. Abdian, a Servant of the Lord. Ab-
bednigo, a Servant of Shining. Ahyl, Mourning.
Abast, a Father of the Wine-Press. Abiahi,
the Will of the Lord. Abijah, Father
of the Sea. Abiasaph, a gathering Father.
Abiathar, Father of the Remnant, or ex-
cellent Father. Abida, Father of Knowledge.
Abidan, Father of Judgment. Abel my Fa-
ther is God. Abiezer, the Father's Help.
Abigail, the Father's Joy, she was Wife to
Nabal. Abihail, the Father of Strength. Abihu, he is a Father. Abibud, the
Father of Praise. Abilene, lamentable. Abi-
mack, a Father from God. Abimelech, the
King's Father, or a Father of Counsel. Abi-
nadab, a Father of a Vow. Abinoam, Father
of Beauty. Abiram, an high Father. Abishag,
the Father's Ignorance. Abishai, the Father's
Reward. Abishalom, the Father of Peace, or
the Peace of the Father. Abishuah, the Fa-
ther of Salvation. Abishur, the Father of a
Song. Abital, Father of the Devil. Abitob,
the Father of Goodness. Abner, the Father's
Candle. Abshalom, the Father's Peace, or
Reward.

Reward. Achan, troubling. Adudazar, beauti-
ful Help. Adaliah, Poverty. A Adajah, the
Witness of the Lord. Adiel, the Witness of
God. Adonijah, the Lord is the Ruler. Adoni-
zedec, the Lord's Justice. Agabus, a Grap-
hopper. Agar, a Stranger. Ahaz, taking or
possessing. Ahasuerus, a Prince, or Head.
Ahban, a Brother of Understanding. Ahijah,
Brother of the Lord. Ahimeaz, Brother of
Counsel. Ahiman, Brother of the right-hand.
Ahimelech, a King's Brother. Ahimoth, a
Brother of Death. Abinadab, the Brother of
Beauty. Ahier, the Brother's Light. Ahilab,
a hearty Brother. Aran, a sweet savouring
Meadow. Ahikam, a Brother arising. Ahiezer,
the Brother's help. Aholah, a Mansion, or
dwelling in her self. Aholiab, my Mansion in
her. Ahud, praising, or confessing. Alian, high.
Amaleo, a licking People. Amariah, the
Lord said, or the Lamb of the Lord. Amasa,
sparing the People. Amashai, the Gift of the
People. Amasiah, the Burden of the Lord.
Amatha, a Cloud, or Vapour of Death. Ami-
hud, People of Praise. Aminadab, a free Peo-
ple. Amitai, true or fearing. Ammy, my
People. Ammiel, the People of God. Ami-
hir, People of Liberty. Ammeshaddai, the
People of the Almighty. Ammon, a People.
Ammonites, Populous, or a Multitude. Am-
mon,

men faithful, or *shee*: Amorites, bitter people, or *small Rebels*: Amos, a *Bard*: Amoz, strong, or mighty; the Father of *Matthe* the Prophet: Amphilochis, a *City compassed*: Anab, a *Grove*: Anah, answering or fitting: Amherach, Dryness, or Burning, or *Wrath*: Anak, a *Giant*, *Anahim*, in *Pounam*, or the *Eye of Canaan*: Anatian, *The Cloud of the Lord*, or *The Deliverance of the Lord*: Andrew, very strong and manly: Andronicus, a *notorious Man*: Anna, merciful, or taking *rest*, or *gracious*: Apollo, *leaving*, or a *Destroyer*; a Jew born in *Alexandria*, who being both *Eloquent* and *Mighty* in the *Scriptures*, disdained not to be further influenced in the way of the Lord, by a poor *Craftsman*, named *Agrippa*, and *Priscilla* his *Wife*: Ariel, the *Altar*, or *Light of God*: Arimathea, a *Lyon*, dead unto God: Arphax-ad-beeling: Arphad, the *Light of Redemption*: Athaliyah, *time for the Lord*: Aza, strength: Azariah, *help of the Lord*: Azubath, forsaken.

B

Baal, the *Idol*: Baalgad, the *Idol of Fortune*: Baalhaizer, *possessor of Grace*: Baalhermon, a *Possessor of Desolation*: Baalperazim, the *Idol of Division*: Baalshafitha, the *threefold*, or *principal Idol*: Baalzebul, the *Idol, or Possessor of Flies*: Babylon, *Confusion*: Balak, *Covering*

rising or Distinguishing: Barachet, the Son of
 Confinement: Barashab, blessing or speaking well
 of God, or showing the King to God: Baruch,
 Blessed: Bathsheba, the Seventh Daughter:
 Bathsheba, the Daughter of Salvation: Becher,
 the first Begotten, or first Born: Ben, a Son,
 or Building: Benejeh, the Lord's Building:
 Benjamin, the Son of my right-hand: Jacob's
 youngest Son, called Benony; that is, the Son of
 Sorrow; Jacob loved him: Berachia, speaking
 well of the Lord: Borayah, who choosing of the
 Lord: Besodaiah, the Counsel of the Lord:
 Bethanath, the House of Affliction: Beth-
 even, the House of Vanity and Grief: Bethaz-
 maneth, the House of Deaths-forsaking: Beth-
 pirei, the House of my Makor: Bethgar, the
 House of Knowledge: Betheden, the House of
 Pleasure: Bethel, the House of God: Beth-
 tmed, the House of Deepness: Bethesda, the
 House of Effusion: Bothann, the House of
 Grace, or Mercy: Bethhathshittah, the House
 of going out of the way, or the House of Thorns:
 Bathlebern, the House of Bread, or the House
 of War: a City in the Tribe of Zebu-
 lon, also a City in the Tribe of Judah called
 Ephrah, near unto which Rachel was buried,
 and unto which Joseph traveled with Mary
 the Mother of Jesus, where she was deliver-
 ed of Jesus Christ, where the Wise-men
 went

Much and honoured him Bachmarcaboch,
the House of bitterness wiped out : Bethanai,
the House of Rebellion : Bethuel, the
Mistress of God, the Father of Rebekah : Be-
thulia, the Virgin of the Lord : Bezaleel, in
the shadow of God, he was a Man mightily
endued with the Spirit of God : Boaz, in
Strength or Power : Bochim, the place of
Weeping : Boanerges, the Sons of Thunder :
Chebol don ; mōrīl

Caleb, as an Heart : Caiphas, a Searcher :
Canaan, a Merchant : Chilcab, the restraint
of the Father : Christ, anointed : Clement,
gentle or meek : Cleophas, all Glory : Cleo-
patra, the Glory of the Country : Conaniyah,
the strength, or stability of the Lord.

Dalajah, the Poor of the Lord : Deborah,
Word, or Bee ; a Prophetess, who judged
Israel : Dino, Judgment : Dositheus, given
to God.

Eden, Pleasure : Egypt, anguish or cri-
bulation : Elcanan, the Merry of God : EL-
dah, the love of God : Eleadah, witness
of God : Eleazer, the help of God : Eliab,
my God the Father : Eliakim, God my
sarb : Eliath, the People of God : Eliasaph,
the Lord encroaseth : Eliasip, the Lord
returneth : Eliatha, thou art my God : E-
lihoenai,

Micah, the Lord mine Egi : Eliud, Beloved of God : Elihu, the His my God : Elimalech, my God the King, or the Consel of God : Eliphal, a Miracle of God : Eliphalech, the God of Deliverance : Elizaph, the Lamb of God : Elizaphat, my God : Judgeh : Eliseba, the Path of God, or the fulness of God : Elizer, the Strength of God : Elkanah, the Zad of God : Elmod, God-measurer : Elmathan, God's Gift : Eliphael, God's Work : Ezriel, the Help of God.

~~Names to chapters G. 101301. 1001301.~~

~~Elabiel, a Man of God : Gamaliel, God's Reward.~~

~~Hebilo, a God sdj. Hesmoz to. Hejol sda jo
d. Habakkuk, a Wrestler : Habiah, the biding of the Lord : Habazzanah, a biding of the Shield of the Lord : Hacalish, waiting of the Lord : Haddad, Joy, or Rejoicing : Hagar, a stranger : Haggiah, the Lord's Friend : Hamut, Godly, or Merciful : Hanan, full of Grace : Hananah, merciful, or merciful Rest : Hananeel, the Mercy of God : Hananeel, the Grace of God : Hanani, gracious or merciful : Hanahiah, the Grace of the Lord : Hatim, dedicated to God : Hasach, the Mercy of the Lord : Hattit, an humbling for sin : Hazael, strong God : Hekkiah,~~

Jah, the Workday of the Lord: Hichzob
Lord: Iush: Honckiah, Strength of the Lord: El
Hob, Beloved. and all the rest you have omitted
in the margin of the page.

I. Iudith & Job (to 45).

Jacob, the Word of God: Jacobiah,
the bearinging of the Lord: Jabel, bringing
or budding: Jacob, bright: Jachin, Son
of Jubim, Twilight, evening: Jacobino, &c.
bitter: Jadiath, knowing the Lord: Jachillel
praising God: Jabolai, waiting for God or
blessing God, or hope in God, or begin-
ning in God. Jamuel, God in his Day. Japhet,
Righteous. Jotter, a remnant, or excel-
lence. Ichabod, where is Glory: Ieobnia,
stability of the Lord. Jedayah, the Hand
of the Lord, or confessing the Lord: Jedidah,
beloved. Judiah, Knowledge of God: Jubbah,
the Lord's desire. Jebiel, God liveth: Je-
bouth, the Earth's Pleasure: Jetlahiah, the
Possession of the Lord: Jebouth, the fire of the
Lord. Jetholamian, Grace upon Mercy, of the
Lord. Jethroahiah, the avenging or avenging
of the Lord: Jethraphat, the Lord is the
Judge. Jethroahah, the Lord's Salvation:
Jethroahok, the Fisher of the Lord: Jeth-
annah, the Lord shall arise, establish, or
avange. Jerameel, the March of God: Jerel,
the Fear of God: Jerimoth, fearing death:
Jeroboam, enraging the People: Igualith,

the greatness of the Lord. Jacob willing, or
 beginning. Jonah, a Dove. Jonathan,
 the Gift of the Lord. Josaphat, the fa-
 mily of the Lord. Ishmael, God has
 heard. Kedemah, a name given to the
 land dedicated to the Lord.
 Kabzon, the Congregation of God. Cain,
 a Riddler. Kalath, the Voice of the Lord.
 Keliyah, suspending, gathering together.
 Kiriath, a gift of God, a city.
 Laadah, gathering, a throng together.
 Laban, wife, joining, gentle, Brother, or
 Rebekah. Lazarus, the Help of God. Leah,
 painful or married; the Name of Leah's
 eldest Daughter.
 Maadiah, Pleasantness, or Decking out
 the Lord, or Testimony, or Covenant of the
 Lord. Mahsejah, the Protection of the Lord.
 Maaziah, the strength of the Lord. Mash-
 banai, my rear Son. Madom, Scribe. Maga-
 dalen, magnified, or exalted. Magidah,
 Preaching. Gaddeah, Infirmary, or
 Weakness. Magog, covering, or melting.
 Malachim, my Messengers. Mahalael, prais-
 ing God. Menchim, a Comforter. Manor
 an Rest. Marion, dwelling place. Mase-
 thah, bitter, or provoking. Martan, a gift,
 iod

Mattenih, Mattaniah, Matchamiah, Mat-
 chiah, his gift. Mattathiah, a Gift of
 the Lord. Matchiel, God is my King. Mal-
 chiah, the Lord is my King. Melchize-
 dec, King of Righteousness. Malchishuah,
 my King the Saviour. Michetabel, how good
 is God. Mendiman, trouble. Melatiah,
 Deliverance of the Lord. Menelaus,
 Strength of the People. Marajath, Bitter-
 ness. Mered, Rebellions. Meshia, Salvati-
 on. Meshelemiah, the Peace of the Lord.
 Mephallam, Peaceable. Mephibosheth,
 Shame of Men. Milchah, a Woman of
 Counsel. Michal, poor, or smitten. Mi-
 chael, who is like the Lord. Michael, who
 is like God. Michal, who is perfect. Mor-
 decai, bitter Contrition; he brought up
 Esther, and bewailed the Jews' Destruc-
 tion. ~~to understand to know to see~~
 - Naam, Fair, or pleasant. Naamah, fair,
 beautiful, or comely, or greatly moving.
 Naaman, a Child of the Lord. Nabatoth,
 Birds, or Fruits, or Prophets. Nabal,
 a Foot. Naboth, a Speech, Prophecy, or
 budding forth, he refused to sell Abas his
 Vineyard, and therefore was stoned by
 Jezebel's wicked Counsel. Nadab, a Prince,
 or liberal. Nahas, a Snake, or Serpent. Na-
 hoï,

hoi, very secret, or hid, my beloved, or wrestling with me. Nahab, Fairness, Beauty, Comeliness. Nathan, given or rewarded. Neptali, my wrestling. Nathaniel, the Gift of God. Nazareth, separated, crowned, or sanctified; the City where Christ was brought up. Nehalamite, a Dreamer. Nehemiah, Comfort, or the Rest of the Lord, or Directions of the Lord. Nerias, the Light or Candle of the Lord. Nicodemus, innocent Blood; he was a Ruler among the Jews, and one that came to Christ by Night to be taught of him. Nicholas, a Victor, or Overcomer. Nineveh, fair, beautiful, or a dwelling-place: The name of a City, the Desolation whereof was prophesied, but they repented after Jonas Preached to them. Noah, a ceasing or rest; he was Son to Lamech; he was a Preacher of Righteousness; he was commanded of God to make an Ark, that he and his Family should enter into it, for their Preservation.

O

Obadiah, Servant of the Lord, he was a Prophet. Obed, a Servant or Workman. Obed-Edom, the Servant of Edom. Obil, born or brought. Onam, Sorrow. Ophel, a Tower or Darkness. Othni, my Time.

I

Othoniel

Orthoniel, the Time of God. Ozaziah, the Strength of the Lord. Oziel, the help of God.

P

Pagiel, God hath met. Pashor, increasing liberty. Pedhel, the Redemption of God. Pedazur, a mighty Redeemer. Pedajah, the Lord Redeeming. Pekajah, the Lord Opening. Pelaiah, the Miracle of the Lord. Pelatiah, Deliverance of the Lord. Peleg, Division. Penuel, seeing God. Pethajah, the Lord openeth. Phicol, the Mouth of all. Phineas, a Countenance.

R

Raamiah, Thunder of the Lord. Rabboni, Master. Raham, Mercy or Compassion. Rachel, a Sheep ; Daughter of Laban, she kept her Father's Sheep ; when she met with Jacob he wept ; Jacob served twice seven Years for her ; she hid away her Father's Idols : The People at Boaz's Marriage prayed to God to make Ruth as fruitful as Rachel and Leah : Rachel wept for her Children, and would not be comforted ; she died at the Birth of Benjamin. Reuben, the Son of Vision, so named, because the Lord did see his Mother's Affliction ; he was Jacob's Son by Leah.

Sabbath,

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Sabbath, Rest. Sabdi, a Dowry. Sarai,
my Dame or Mistress; the Name of Abram.
ham's Wife before it was changed. Seled,
Affliction. Samachiah, cleaving to the Lord.
Sbatmon, Peaceable. Shammah, Desolation
or Destruction. Shelathiel, asked of God.
Sheariah, the Gate of the Lord. Sheba-
rim, Hope. Shecaniah, the Habitation
of the Lord. Shechem, a Part or Portion.
Seder, a Field of Fire, or the Light of the
Almighty. Shebariah, the Morning of the
Lord. Shelemiah, Peace of the Lord. She-
lumiel, the Peace of God. Shemajah, bear-
ing the Lord. Shemariah, the keeping of the
Lord. Shemuel, appointed of God. She-
rajah, a Prince of the Lord. Sheva, Vanity.
Sichia, the Protection of the Lord. Shubael,
the returning of the Lord.

Thancumeth, Consolation. Taphath,
little one. Tahinua, merciful or prayeth.
Tirhanah, a Searer of Mercy. Tobiab,
the Lord is good. Toharmah, strong or
bonny. Tubal, born or worldly. Tubal-cain,
worldly possession. Uriel, my Light. Urijah,
Nourishment of the Lord. Uri,
my Light. Urijah, the Light of the Lord.

Uriel, Light or Fire of God. Uzzah, strength. Uzziel, the strength of God. Uriim, Light.

Z

Zaven, Trembling. Zadad, a Dowry. Zabadiyah, a Dowry of the Lord. Zachai, pure. Zachariah, mindful of the Lord. Ze-bulon, a Dwelling. Zelophehad, a shadow of fear. Zephaniah, the hiding of the Lord. Zephi, a Honey-comb. Zerah, Clearness, or rising up. Zerajah, the Lord arising. Zedekiah, the Justice of the Lord. Zuriel, the Rock of God. Zurishaddai, the Rock of the Almighty.

Independency (Latin) a not depending upon another, absoluteness, of one's self : But it is commonly taken for that Profession, or Sect of Men, who manage all things belonging to Church-Discipline, within their own Congregation, and allow not of a Dependence on a National Church.

Anabaptists, a sort of Professors of Religion, who it is said, first began in Germany, in the Year, 1521. Their chief Principle by which they separate from Independents, and other Professors, is, That they do not hold it lawful to sprinkle Children, and call it Baptism ; but that

they ought first to be able to give an account of their Faith before they are Baptized.

Socinians, a sort of People that deny the Divinity of Christ; first Preached by one *Faustus Socinus of Siena*.

Presbytery, (Latin) signifies Priesthood, Eldership, or Government of the Church by Elders; there is a great People in this Nation, go under the Name of *Presbyterians*; whose Predecessors, when they had Power in their Hands, were great Persecutors.

Quakers. They are in Derision, so called by the Scorners of this Age; but their proper Name is, *Children of the Light*; and though they are accounted a Sect of Hereticks newly sprung up, by some who have rashly passed Judgment upon them, yet upon a serious and diligent search into their Principles and Examples, they will appear to be led by a Christian Spirit.

Seven Numeral Letters.

One — I

Five — V

Ten — X

Fifty — L

One hundred — C

Five hundred — D

One thousand — M

Numbers expressed by Letters.

| | | | |
|-----|------|------|------|
| M | C | X | I |
| MM | CC | XX | II |
| MMM | CCE | XXX | III |
| | CD | XL | IV |
| | D | L | V |
| | DC | LX | VI |
| | DCC | LXX | VII |
| | DCCC | LXXX | VIII |
| | CM | XC | IX |

Eleven XI. Twelve XII. Thirteen XIII.
 Fourteen XIV. Fifteen XV. Sixteen
 XVI. Seventeen XVII. Eighteen
 XVIII. Nineteen XIX.

The TABLE of
NUMERATION,

Whereby any Number may be
Expressed.

| | | | |
|--|--|--------------------------------|---------------|
| | | I One | — 1 |
| | | X Ten | — 10 |
| | | C An Hundred | — 100 |
| | | I Thousand | — 1,000 |
| | | X Thousand | — 10,000 |
| | | C Thousand | — 100,000 |
| | | I Million | — 1,000,000 |
| | | X of Millions | — 10,000,000 |
| | | C of Millions | — 100,000,000 |
| | | CXI Mil. CXI Thou. CXI. | |
| | | III. | III, III; |

| Mil. | Thou. | Unites; |
|------|-------|---------|
| 222 | 222 | 222 |
| 333 | 333 | 333 |
| 444 | 444 | 444 |
| 555 | 555 | 555 |
| 666 | 666 | 666 |
| 777 | 777 | 777 |
| 888 | 888 | 888 |

999 Million, 999 Thousand, 999 Nine.

The TABLE of
MULTIPLICATION.

| | | | | | |
|---------|------|----|----------|--------|------|
| 2 times | 2 is | 4 | 5 times | 5 is | 25 |
| 2 | 3 | 6 | 5 | 6 | 30 |
| 2 | 4 | 8 | 5 | 7 | 35 |
| 3 | 5 | 10 | 5 | 8 | 40 |
| 2 | 6 | 12 | 5 | 9 | 45 |
| 2 | 7 | 14 | 5 | 10 | 50 |
| 2 | 8 | 16 | 6 times | 6 is | 36 |
| 2 | 9 | 18 | 6 | 7 | 42 |
| 3 | 10 | 20 | 6 | 8 | 48 |
| 3 times | 3 is | 9 | 6 | 9 | 54 |
| 3 | 4 | 12 | 6 | 10 | 60 |
| 3 | 5 | 15 | 7 times | 7 is | 49 |
| 3 | 6 | 18 | 7 | 8 | 56 |
| 3 | 7 | 21 | 7 | 9 | 63 |
| 3 | 8 | 24 | 7 | 10 | 70 |
| 3 | 9 | 27 | 8 times | 8 is | 64 |
| 3 | 10 | 30 | 8 | 9 | 72 |
| 4 times | 4 is | 16 | 8 | 10 | 80 |
| 4 | 5 | 20 | 9 times | 9 is | 81 |
| 4 | 6 | 24 | 9 | 10 | 90 |
| 4 | 7 | 28 | 10 times | 10 is | 100 |
| 4 | 8 | 32 | 10 times | 100 is | 1000 |
| 4 | 9 | 36 | | | |
| 4 | 10 | 40 | | | |

Concerning Weights, Measures, &c.

There are Two kinds of Weights used in England, as Troy and Averdu-poz : By Troy Weight Gold and Silver is weighed : Troy Weight contains in every Pound Twelve Ounces, in every Ounce Twenty Penny-weight, every Penny-weight Twenty Four Grains.

By Averdupoiz Weight is weighed all Grocery-Ware, all Drugs and Iron, Lead and Tin, &c. and it contains Sixteen Ounces to the Pound, Twenty Eight Pound makes One Quarter of a Hundred, Fifty Six Pound makes Two Quarters, Eighty Four Pound Three Quarters, a Hundred and Twelve Pound makes One Hundred Weight, and Twenty Hundred makes One Tun.

In Dry Measure Sixteen Pints makes One Peck, and Four Pecks makes One Bushel.

In Cloth Measure, Four Nails is One Quarter of a Yard, and One Yard is Four Quarters; One Ell Flemish is Three Quarters of a Yard, One Ell English is Five Quarters of a Yard.

In reckoning Time, Sixty Minutes make One Hour, Twenty Four Hours make One Day, and

and Three Hundred Sixty Five Days make One Year.

In Measuring Wine, Two Pints make One Quart, Two Quarts One Pottle, Two Pottles One Gallon, Sixty Threes Gallons One Hogshead, and Four Hogsheads One Tun; One Gallon of Wine contains Eight Pound of Troy Weight.

In Long Measure, Three Barly-Corns makes One Inch, Twelve Inches a Foot, Three Foot a Tard, Seven Tards an Irish Perch; Forty Perches in length, and Four in breadth make an Acre, Four in breadth and Ten in length make a Rood, which is a Quarter of an Acre, so that an Acre hath Seventy Thousand Five Hundred and Sixty square Feet, Seven Thousand Eight Hundred and Forty square Tards, Eight Furlongs is an English Mile, Forty Poles is a Furlong, Sixteen Foot and a half make an English Pole, Three Feet make One Tard. The compass of the Earth is supposed to be Three Hundred and Sixty Degrees, or One and Twenty Thousand and Seven Hundred Italian Miles.

A ready way to reckon what ones daily Ex-
pence comes unto, in a whole Year.

If thou spendest Six Pence a day, and wouldst know how much it comes to in the Year ; which to know say thus, Six Pence the day, is Six Pounds, Six half Pounds, Six Groats, and Six Pence, which makes Nine Pound, Two Shillings and Six Pence. Again, Seven Pence the day, is Seven Pound, Seven half Pounds, Seven Groats, and Seven Pence in the Year, which makes Ten Pounds Twelve Shillings and Eleven Pence ; the like reckon of any other Sum, or for every Penny reckon a Moydor, and a Five-penny Piece.

| | L s. d. q. |
|--------------------|-------------|
| A Farthing write | 000-00-00-1 |
| A half Penny | 000-00-00-2 |
| Three Farthings | 000-00-00-3 |
| A Penny | 000-00-01-0 |
| A Groat | 000-00-04-0 |
| 4 Pence half Penny | 000-00-04-2 |
| | <hr/> |
| | 000-00-11-0 |

FOR

(341)
(340)

| | |
|----------------------------------|--|
| - 23 | which was taken ready to you l. s. d. q. |
| 6 | Pence 3 Farthings-----000-00-06-3 |
| 2 | Groats-----000-00-08-0 |
| A | Shilling-----000-01-00-0 |
| 13 | Pence half Penny-----000-01-01-2 |
| Half a Crown-----000-02-06-0 | |
| Half a Noble-----000-03-04-0 | |
| A Crown-----000-05-00-0 | |
| A Noble-----000-06-08-0 | |
| An Angel-----000-10 00-0 | |
| A Mark-----000-13-04-0 | |
| Twenty Shillings-----001-00-00-0 | |
| 4 Nobles-----001-06-08-0 | |
| 5 Nobles-----001-13-04-0 | |
| 4 Marks-----002-13-04-0 | |
| 5 Marks-----003-06-08-0 | |
| Twenty Nobles-----006-13-04-0 | |
| Twenty Marks-----013-06-08-0 | |
| An Hundred Marks-----066-13-04-0 | |
| A Thousand Marks-----666-13-04-0 | |
| -----000-00-000----- | |
| -----0-10-00----- | The whole Sum is - 763-10-10-2 |
| -----0-10-00-000----- | 1000 A |
| -----0-10-00-000----- | Penal Penny Half Penny |

Note. That l. stands over Pounds, s. over
Shillings, d. over Pence, and q. over Far-
things, being the first Letters of their
Latin Names.

The

*The Signification of divers Words commonly
used, but hard to be understood.*

Acent (Latin word) due sound; or
an insisting particularly upon one
Syllable of any Word more than another;
and is three fold, *Acute*, *Grave* and *Cir-*
cumflex; the *Circumflex* insisteth very
long upon a Syllable, and is thus Charac-
tered (^) the *Grave* very little, and is
thus Charactered (`) the *Acute* insist-
eth upon a Syllable, but not with so full
a sound as the *Circumflex*, and is thus
Charactered (~)

Bible (Greek) containing several
Books.

Evangelist (Greek) a bringer of glad
Tidings, a Preacher of the Gospel.

Ephemerides (Greek) Journals, or
Books wherein daily Actions are re-
gistered, also Astronomical Calculations

Epagomenes, A certain number of days, by
which the Solar Year exceedeth the
Lunar, which Number of Excess is
Eleven, in regard the Lunar consist-
ed yam as no less as of Leapers driving
one

ing but of 29 Days, and a half, maketh but 354 Days in a Year, whereas the Solar Year hath 365 Days and a Quarter : For the Equation of which Years differing thus Eleven Days, certain Days are Yearly supplied by the *Epact*, never exceeding 30 (because the Days between Change and Change of the Moon never exceed that Number) until a Thirteenth Month be added, whereby every Third Year becomes *Embolismal*, being a *Lunar Leap-Year*.

Embolism (Greek) a casting in of the Day which is added to the Leap-year.

To find out the *Epact* of each Year, do thus ; To the *Epact* of the last Year add 11. and the Sum of these two make the *Epact* ; if it surmount 30, then take 30 out, and that which rests above 30 is the *Epact* for that Year.

To know the Age of the Moon by the *Epact* ; without an Almanack, add to the *Epact* the Days of the Month wherein thou wouldest know the Moon's Age ; and as many Days more as are Months from the first Month called *March*, to that Month, including both Months, out of the which subtract 30 as often as may be the

the age remaineth ; if nothing remaineth ;
the Moon changeth that day.

The *Golden Number*, so called, because it was written in the Kalendar with Letters of Gold, right at the Day whereon the Moon changeth ; and it is the space of 19 Years in which the Moon returneth to the self-same day of the Year of the Sun, and therefore is called *the Cycle of the Moon*, in which the *Solstices* and *Equinoxes*, return to all one point in the *Zodiack*.

To find it every Year, add one Year to the Year of Christ, then divide the whole by 19, and that which rests is the *Golden Number* for that Year, if there be no Surplusage, it is then 19.

Note, that the *Golden Number* and *Dominical Letter* do change every Year, on the First Day of the Eleventh Month, the *Epact* the First Day of the First Month for ever ; and the Year always begins the Twenty Fifth of the First Month. The *Epact* is the *Moon's Age*, the last Day of *December* foregoing.

A TABLE shewing the Dominical Letter, Golden Number, Epact, and Whitsunday, (so called) for One and Twenty Years.

| Anno | Dom. | Gold. | Epac. | Whitsun-day. |
|------|------|-------|-------|--------------|
| Dom. | Lett | Num | | |
| 1727 | A | 18 | 18 | M. III 21 |
| 1728 | GF | 19 | 29 | IV 9 |
| 1729 | E | 1 | 11 | III 25 |
| 1730 | D | 2 | 22 | III 17 |
| 1731 | C | 3 | 3 | IV 6 |
| 1732 | BA | 4 | 14 | III 28 |
| 1733 | G | 5 | 25 | III 13 |
| 1734 | F | 6 | 6 | IV 2 |
| 1735 | E | 7 | 17 | III 25 |
| 1736 | DC | 8 | 28 | IV 13 |
| 1737 | B | 9 | 9 | III 29 |
| 1738 | A | 10 | 20 | III 21 |
| 1739 | G | 11 | 1 | IV 10 |
| 1740 | FE | 12 | 12 | III 25 |
| 1741 | D | 13 | 23 | III 17 |
| 1742 | C | 14 | 4 | IV 6 |
| 1743 | B | 15 | 15 | III 22 |
| 1744 | AG | 16 | 26 | III 13 |
| 1745 | F | 17 | 7 | IV 2 |
| 1746 | E | 18 | 18 | III 18 |
| 1747 | D | 19 | 29 | IV 7 |

Find the Year of our Lord in the First Column on the Left Hand, and in the Second is the Dominical Letter, and in the Third the Golden Number, and in the Fourth the Epact, and in the Fifth Whitsunday, (so called) or the day wherupon the Yearly Meeting at London falls, for any Year therein.

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J A T.

MOITABLE EXE

Shewing the Days of the Month.

MONTH.

MONTHS.

| DA YS of the MONTH | VIII 30d 31d | IX 30d 31d | V 31d | III 31d | IV 30d | VI 31d | X 31d |
|-----------------------------|--------------------|-------------------|-----------|------------|-----------|-----------|------------|
| | XI 31d | I 31d | | III 31d | IV 30d | VI 31d | VII 30d |
| | | XII 30d 28d | II 30d | | | | |
| 29 | 22 | 15 | 8 | A | D | G | B |
| 30 | 23 | 16 | 9 | B | E | A | C |
| 31 | 24 | 17 | 10 | C | F | B | D |
| | 25 | 18 | 11 | D | G | C | E |
| | 26 | 19 | 12 | E | A | D | F |
| | 27 | 20 | 13 | F | B | E | G |
| | 28 | 21 | 14 | G | C | F | A |

Aug 1722

K

THE

THE EXPLANATION

IN the upper part thereof, under the Title Months, is contained the Twelve Months, counting *March 1. April 2. &c.* *January 11. February 12.* and under each Month is the number of Days contained therein; next below the Months are the Letters for the Days of the Week, every row to be counted downwards under each Month, one

* Note, every Leap-Year hath two Dominical Letters, the first serveth until the 24th of the 12th Month, the other all the Year after.

and the rest of the Letters the Days of the Week also in like order, are to be observed at any time.

* Dominical Letter, which observe with a right line towards the left Hand (under the Title Days of the Month) and that sheweth the Day desired, and the rest of the Letters the Days of the Week also in like order, are to be observed at any time.

Example.

In the Year 1729, E being the Dominical Letter, I would know what Day of the Month the third 4th day of the Week is in the 10th Month called *December*, which Month I find in the last Column to my right Hand; in the bottom of which standeth E, being the Dominical Letter, then I direct my Eye from thence towards my left Hand, to the 8th Column, there I find 7, which is the day of the Month, that the first day of the Week happeneth on; then I begin at the top of the last Column with E for the 2d day of the Week, G for the 3d day, A for the 4th day of the Week, it being the day of the Week desired, which directs in the said 8th Column to the 3d day of the Month, and next to that on the left hand is the 10th, and then the 17th, which is the day of the Month, that I seek for.

*A Brief Account of the Apostle P A U L's
Death at Rome, under Nero Caesar.*

P A U L being delivered by Nero, Bound unto *Longinus* and *Magnus*, the Chief Officers, and *Accestus* the Centurion, that they should lead him without the City, and cause him to be Beheaded ; and Paul being full of the Holy Ghost, spake the Words of Eternal Life, that *Nero*, and all, should believe in Jesus Christ, who was the King of Heaven and Earth, who would destroy the Glory of this World with Fire. When they had led him away, *Longinus*, *Magnus*, and *Accestus*, began to say unto him, Tell us, O Paul, Where is that King ? And where will he appear to you ? And how will you know him ? And what will he give to you ? Or what good will he bestow upon you ? That you Christians so mightily love him, that by no means you will consent unto our Religion, that you may live, and enjoy the good of this Life; but rather than all the Pleasures of Life, delight to be led to Die for him with divers Torments : For this seemt to us to be a great Error, to hate this joyful Life, and to embrace with all your Desires, Punishments and Death :

Pau

Paul therefore saith, O ye Wise Men, stou-
rishing in Knowledge, depart out of the Dark-
ness and Error, wherein the Excellency of
your Understanding is covered with Dark-
ness, lest you should see the Truth, which li-
eth hid in your Minds ; turn therefore the
Eyes of your Minds to the Everlasting God,
the true Light, that you may be able first
to know your selves, and so come to the know-
ledge of that King with gladness, and to be
saved from that Fire which is to come up-
on the World, to remain unburt : For we do
not make War, as you think, for some Earth-
ly King, but the Living God, the Kingdom
without end ; who, by reason of the Wicked-
ness that is done in this World, he will come
to be a Judge, and will judge it by Fire
and happy will that Man be, who will be-
lieve in him, he shall have Eternal Life,
and shall live World without End ; and most
unhappy is he, who despising the Riches of
his Bounty and Long-suffering, will not re-
turn unto him ; for he shall persist Eternal-
ly.

The Character of our Blessed Saviour, sent
to the Senate of Rome, by Publius Len-
tulus, in the Reign of Tiberius Caesar.

NO T long since there appeared a Man of great Virtue, called Jesus Christ, who is still living amongst us, the People receive him as a Prophet, but his own Disciples, as the SON of GOD.

He raises the Dead, and cures all sorts of Diseases. A Man somewhat Tall and Comely, and of so Reverend a Countenance, as strikes the Beholders with Love and Fear ; His Hair is of a Chestnut-Colour full ripe, plain almost down to his Ears, and from thence somewhat Curled and more Orient, waving about his Shoulders.

A Seam parteth his lovely Tresses in the Middle of his Head, after the Custom of the Nazarites ; his Forehead's very plain and smooth ; his Face without spot or wrinkle, beautified with a comely Red, his Nose and Mouth of a Charming Symmetry ; his Beard's not long, but somewhat, forked in the midst, and of the same Colour as the Hair of his Head ; his Look is very Innocent and Mature ; his Eyes grey, clear and quick.

He

He is Austere in Reproving, but very winning and courteous in Admonishing; pleasant and grave in Conversation.

Many have seen him Weep; none remember he ever Laught; his Body is straight, and of a just Proportion; his Hands and Arms are curious and delicate; he's very Temperate, in Speaking Modest, and Wise.

A Man of singular Beauty, surpassing the Children of Men.

A Letter sent to our Blessed Saviour by Agbarius, Prince of Edessa, with the Answer that our Saviour return'd him.

I Have heard of Thee, and of the Cures wrought by Thee without Herbs or Medicines; for, as it is reported, Thou restordest sight to the Blind, makest the lame to Walk, cleansest the Leprous, raisest the Dead, castest out Devils and unclean Spirits, and healest those who are tormented with Diseases of a long Continuance. Having heard all this of Thee, I was fully perswaded to believe one of these two Things, either, That Thou art very GOD,

GOD, and came down from Heaven to do such Miracles ; or else, That Thou art the **SON** of **GOD**, and so performest Them.

Wherefore, I have now sent these Lines, intreating Thee to come hither, and Cure my Disease. Besides, having heard that the **Jews** Murmur against Thee, and contrive to do Thee Mischief, I invite Thee to my City, which is a little One indeed, but Beautiful, and sufficient to entertain us both.

Our Saviour's Reply.

Blessed art thou, *Agbarus*, for believing in Me, whom thou hast not seen. For it is written of Me, that, *They which have seen Me, should not believe on Me, that they which have not seen Me, may believe and be saved.*

But concerning the Matter thou hast written about, These are to acquaint thee, That all Things for which I am sent hither must be fulfilled, and then, I shall be taken up, and return to him, that sent me ; but after my Ascension, I will send thee one of my Disciples, who shall Cure thy Distemper, and give Life to thee, and to them that are with thee.

F I N I S.

B  M

